

BAPTIST MAGAZINE.

APRIL, 1829.

MEMOIR OF MR. GILBERT PUDNER.

THE subject of this memoir was born at Topsham, Devon, May 30, 1737, O.S. His pious parents, both of whom were honourable members of the Baptist church at Exeter, trained up their children, by precept and example, in the fear of the Lord, and their endeavours were crowned with a blessing. In early life we find this youth, (not like many young persons, who, though they receive a religious education, spend the morning of their days in thoughtlessness, vanity, and sin,) retiring alone on Lord's day evenings for reading, meditation, and prayer. In his private memoranda, written in the 19th year of his age, it is recorded that, in consequence of perusing, on those occasions, Dr. Doddridge's *Rise and Progress of Religion*, he was first awakened to a serious concern for the salvation of his soul; and deeply convinced of his guilt and danger—of the awful consequences of dying in an unconverted state, he felt an earnest desire to obtain salvation.

Reflecting on the author's forcible appeal and earnest entreaty not to delay seeking the mercy of God, but immediately to implore his forgiveness and acceptance, Mr. P. writes, "I could not resist any longer, but, impressed by these awful considerations, conscious of their infinite importance, and of my wretched and ruined condition, I went to God in prayer in the best manner I could, formed new resolutions of amendment, and pro-

ceeded in this formal manner for some time, concluding all was well with me, because I did not allow myself to continue in my former course of inconsideration, neglect of prayer, and the concerns of my soul. After a while I gradually declined in my attention to divine duties, grew increasingly formal and cold, and at length I sunk into total indifference. Conscience would not allow me to continue long in this state. I knew something must be done to recover me from this criminal condition, or I should never be safe or happy. This induced me to form fresh resolutions of amendment. I renewed my vigilance in reading, watchfulness, and prayer. But after repeated efforts in this way, my feeble endeavours all failed, and not knowing well what course to pursue, I began to think it would be in vain for me to seek and strive, or watch and pray any longer. I had now nearly concluded it would be better for me to give all my endeavours over as useless; I was also much discouraged by the mistaken apprehension I had formed of this text—'It is not in him that willeth, nor in him who runneth, but God that sheweth mercy.' I was now greatly perplexed, and knew not what to do. Convinced there could be no permanent peace to the wicked, I heartily resolved not to rest satisfied in this unhappy state of indecision; I therefore returned again to the re-perusal and earnest consideration of the *Rise and Progress of Religion in the Soul*. This treatise had been the

first mean of awakening me to serious consideration of mind. In a second review of this excellent book, for which I shall ever have cause to be thankful, I was most powerfully impressed with the author's earnest and pointed inquiry, whether the reader had sincerely submitted to the righteousness of God by faith, so as to surrender himself entirely to the Lord Jesus Christ for life and salvation? If not, however he might be awakened and alarmed, the wrath of God abideth on him. This (writes Mr. P.) almost overwhelmed me. I now saw and felt more powerfully than before, my great sinfulness and guilt before God, and clearly perceived I must perish, if I did not possess a personal interest in the justifying righteousness of Christ. Such was the anxiety of my mind at this time, from the apprehension that I had not any beneficial interest in the righteousness and atonement of the Redeemer, that I considered it an infinite mercy every morning I awoke, to find myself out of hell. Now I could scarcely think of any thing but the atrocious evil of sin, and the great danger to which I had exposed myself in consequence of my numerous and aggravated transgressions, especially in having neglected God's appointed method of mercy, in which alone sinners can be saved. I was, however, happily relieved from my deep distress, by the divine assurance in which I was enabled to rejoice, that 'the blood of Jesus Christ, his Son, cleanseth from all sin.' This inspired me with encouragement and comfort. I was led to earnest prayer, and hoped I had a saving interest in the Lord Jesus Christ. Notwithstanding this, I hesitated and feared, apprehending I might be mistaken, because I could not firmly believe that

Christ died for my sins; and these fearful apprehensions were forcibly renewed, whenever I witnessed, as a spectator, the administration of the Lord's Supper. I continued earnestly praying that God would not leave me to hardness of heart, that I might not lose the sense I then felt of the evil nature of sin, and the great concern I had for a personal interest in the mediation and death of the Lord Jesus Christ. I was considerably relieved of my doubts and fears under these conflicts, by considering, and being in some measure enabled to accept, the free and unconditional invitations of the gospel, addressed to sinners, as such. Among these, the endearing declaration and promise of the Saviour, 'Him that cometh unto me I will in *no wise* cast out;' and 'Blessed are they that hunger and thirst after righteousness, for they shall be filled;' were peculiarly sweet to me. Several passages in the Psalms encouraged me also to trust in God. I received help likewise by attending a Christian conference meeting, many circumstances of which were beneficial to me. I now increasingly felt my utter insufficiency for any thought or action spiritually good, and was fully convinced I could not be justified in the sight of God by any act of my own. I believed that Christ is as able as he is willing to save unto the uttermost, and therefore to save *me*, although I had grievously transgressed against him. Under this conviction, I was enabled joyfully to commit myself wholly to the Redeemer, to be sanctified and saved. The gracious declaration, 'I love them that love me, and they that seek me early shall find me,' was inexpressibly precious to me. Convinced of, and humbled on account of, my moral poverty and nothingness, and hereby,

through grace, more delivered from self-dependence, I was enabled to commend my soul to the Lord Jesus Christ, on whose divine mediation and merit I rested my eternal salvation.

“At this time I felt additional encouragement and confidence, from the inspired testimony, which says, ‘We know that we have passed from death unto life, because we love the brethren;’ for I was assured there were not any persons on earth I loved so much as the people of God.”

After conflicting some time with various feelings of hope and fear, joy and sorrow, during which he was sincerely cleaving to God in the use of the means of grace, Mr. P. enjoyed scriptural evidence of his having “passed from death unto life.” Among other proofs from Scripture which induced him to draw this conclusion, he quotes Judges xiii. 23. and 2 Cor. v. 17; from the former, he inferred that God had experimentally shewn him things connected with salvation; and from the latter, that he was “in Christ Jesus,” because old things had with him passed away, and all things had become spiritually new. Having thus most devoutly first given himself to the Lord, Mr. P. saw it to be his duty and privilege to unite with his people in church fellowship, and accordingly offered himself a candidate for communion with the Baptist church at Exeter, then under the pastoral care of the Rev. E. Jones, and on Lord’s day, July 24, 1757, in the twentieth year of his age, he related, at a meeting of the above church, his experience of the operations of divine grace on his heart, of which the foregoing is an abstract. To his great joy he was accepted as a member, and after having been baptized, was received into full communion.

In this Christian church he appears to have enjoyed much holy pleasure, mingled with self-jealousy, filial fear, and deep humility. When his apprenticeship with Mr. Waymouth, haberdasher, at Exeter, had expired, Mr. P. in 1758, removed to London, and engaged himself with a respectable house of business. In the following year he was received, by letter of dismission from the church at Exeter, a member of the church in Grafton-street, Soho, London.

In 1760 he married Miss D. Norton, and in about three years after commenced business for himself, as a haberdasher and glover, in Fleet-street.*

Mr. P. was chosen to the deacon’s office in the church in Grafton-street, in 1771, the duties of which he discharged with fidelity and usefulness many years. A division in that church having been agreed to, by mutual consent, Mr. P. with about seventy other members, withdrew, and in 1776, formed a separate Baptist church in the Adelphi, since extinct. In this new connection Mr. P. was actively useful. He united, with other members of the church, in conducting a Christian conference, meeting for mutual edification. Our departed friend’s addresses on those occasions were beneficial to several persons, some of whom have dated their first serious impressions from them. His character and talents were so highly estimated by his fellow members, that

* Many years after Mr. P. had been in trade in Fleet-street, in consequence of having his shop open for business on the day usually called Good Friday, he received a message from the minister then of St. Bride’s Church, on the profanity of transacting business on that holy day. In reply, Mr. P. inclosed a copy of Robinson’s *History and Mystery of Good Friday*, and heard no more afterwards of his obligation to the religious observance of that day.

when the pastoral office became vacant in that church, Mr. P. was respectfully solicited to accept it, which he declined.

In 1787 he joined the church in Little Wild-street, then under the pastoral charge of Dr. Samuel Stennett, of which Christian community he continued an honourable member many years, and till some time after the Doctor's death. At this period Lord's day evening lectures were not generally instituted, and Mr. P. was in the holy habit, as most of our pious nonconformists used to be, of improving his Lord's day evenings at home, in private retirement and in family duties. His practice on those occasions was to assemble around him his servants and young people (he had several employed in his business), some one of whom read a portion of Scripture, on which Mr. P. usually commented, briefly reviewed the services of the day, and concluded the Sabbath with prayer.

When our friend left business he removed to Hammersmith, where he resided some years. During his abode there, he was called to sustain an almost irreparable loss in the decease of his wife, who died at the age of 84, in the year 1814. She had been the affectionate and pious partner of his life fifty-four years. Though this bereavement deeply depressed his spirits, our friend bore the mournful event with humble resignation to the divine will. After his removal from Hammersmith, he resided in different and distant places under the roof of his son, Captain John Pudner, whose anxious solicitude to soothe his father's declining days terminated only with his lengthened life.

Our deceased friend, by constant reading, patient thoughtfulness, and close observation for a

long succession of years, had accumulated a large stock of Christian knowledge and experience. He had attained no inconsiderable acquaintance with men and things, both in the church and in the world, which, had he not been habitually reserved and retiring, might have been communicated with great advantage to his relatives and friends.

His doctrinal views were strictly Calvinistic, and in discipline he conscientiously adhered to primitive principles. He was from conviction a protestant dissenter of the Baptist denomination, but was cordially united in Christian affection to all who love the Lord Jesus Christ in sincerity among the various denominations of Christians, however they might differ from him in minor matters. Our friend's entire life, from his early youth to the close of his days, was characterized by genuine humility, pious principles, holy practice, inflexible integrity, and habitual devotion. He exemplified a consistent course of Christian profession for seventy-two years, and outlived all his early friends and acquaintances, and the ministers who had been his successive pastors.

No man had a more humbling sense of the depravity of his nature before God; no one felt a deeper conviction of his need of an interest in the all-sufficient righteousness and atoning sacrifice of the Lord Jesus Christ, for his justification and acceptance with God. A humble, entire, and constant dependence on the mediation and merit of the Messiah, was a prominent feature in his Christian character and experience. He constantly manifested a practical reliance on the promised gracious operations of the Holy Spirit. Nothing appeared more odious to him than pride—nothing more lovely than lowliness of mind. No

feeling could exceed the depressing sense he had of his own unworthiness, moral meanness, and guilt before God; this not unfrequently darkened his evidences, diminished his enjoyments, and sunk him in sorrow; but now the clouds are dispersed, all is light and peace, love and joy.

Mr. P. like the Psalmist, eminently gave himself unto prayer. Communion with God was the very element of his being. He seemed to live in the spirit of devotion, in the absence of all its forms, and appeared to doubt the sincerity of his religion in proportion as he found his heart unaffected in prayer, of which he had attained both the gift and the grace in no ordinary degree. In social prayer he was very comprehensive, and would not unfrequently compass the length and breadth of the whole land, leaving hardly any part untouched. His friends have sometimes thought there could scarcely be any thing left to pray for after he had closed. Mr. P. considered a devout attention to this divine duty of the greatest importance in the Christian life. He had obviously adopted Dr Watts's Guide to Prayer as his model, and if at any time he erred in this, it was in too minutely adhering to that systematic plan in *all* its ramifications, which occasionally led him to extend his addresses to a length which seemed to render the duty irksome and tedious to those who did not delight in it. But they who loved prayer could never fail to perceive that, with the form, he had happily imbibed the spirit of devotion, which, united with a solemn, savoury, earnest manner, tended deeply to impress the heart.

Our deceased friend walked closely with God, yet he had fears and jealousies, arising from a continued consciousness of his imper-

fections, depravity, and sinfulness. Few persons were more sensible of his failings than himself, and no one could more deeply deplore them before God. Many who perhaps have not had half his piety, have boasted of greater confidence; yet he had a steady reliance on the fidelity, wisdom, and grace of the Redeemer. He generally enjoyed a serene mind, longing to imbibe more of the spirit of Christ, and to exhibit a more complete conformity to him; but he was sometimes depressed by fears of death. Not that he doubted the doctrines or promises of divine grace, but questioning his personal interest in them, he hesitated to receive comfort from them, and sometimes walked in darkness; but before he closed his eyes in death, the clouds dispersed, his fears vanished, and he enjoyed divine light and liberty.

Notwithstanding his advanced age, Mr. P. was well able to be in daily action till within a few weeks of his decease; when his appetite failed, he grew weaker, and appeared to be approaching the close of his mortal course. Being informed of this, a relative from London visited him, and observing his bodily weakness, inquired the state of his mind. He deliberately replied, "I am not rejoicing with joy unspeakable and full of glory, but I know whom I have believed, and am assured He is able to keep that which I have committed to Him. I am waiting, and I trust willing to depart and be with Christ, which is far better. I pray to be found ready when He shall call for me. I have no desire to live longer than my heavenly Father seeth fit. It cannot now be a great while before I shall take my final leave of you, and of every thing here."

On the following day, the same friend, thinking it might be the last

time he should see him alive, on parting, expressed a wish that God might be with him, and grant him a peaceful and happy release. He replied, "Amen. Pray for me;" and then, in a slow and solemn manner, said, "I desire now devoutly to ratify and confirm all my former most solemn engagements with my God and Saviour, by an entire surrender of my immortal soul to him who is able to keep what I commit to his care."

A pious female servant, while in attendance, read to him portions of Scripture, which he much enjoyed: of the 23d Psalm, he said, "that Psalm is a sweet section of God's word." After she had repeated to him several of Dr. Watts's hymns, he asked if she felt at her heart the sentiments she had uttered? On her replying, "Yes, I hope I have for sixteen years past," Mr. P. said, "Then you are highly favoured of God." When she repeated—

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly
there"—

Mr. P. immediately raised his hands, and said, "Oh, how gladly would I do that, if it were this very night!"

Although in advanced age, and now very near death, his natural vigour and pulse were good. A decided change, however, in his appearance, soon became visible, and perhaps feeling himself worse, yet retaining his recollection to the last, he inquired after the several members of the family, who surrounded his bed just in time to receive his final farewell. Grasping, at this instant, in each hand, two of his attendants, whose persons he could now scarcely recognize, and while he was struggling to utter, in feeble accents, the

short, but satisfactory sentence, "All is well!" the angel of mercy, commissioned from heaven, gently released his spirit, and he sweetly fell asleep in Jesus, on Monday, Oct. 6, 1828, aged 91 years 4 months.

On the Friday following his remains were interred in the burial ground adjoining the dissenting meeting-house at Rochester, on which occasion the Rev. Mr. Slat-terie (who, with the Rev. William Giles, of Chatham, had occasionally visited the deceased,) delivered an impressive address, and on the Lord's day evening following improved the event in a funeral sermon, addressed to a full audience, from Psalm xxxi. 5. "Into thine hand I commit my spirit," and Acts vii. 59. "Lord Jesus, receive my spirit;" scriptures which most emphatically express the living and dying experience of our departed friend and father.

"Blessed are the dead which die in the Lord."

G. B.

REMARKS ON PREACHING.

[In a Letter to a young Minister, recommending Unity in every Sermon.]

My Dear Young Friend,

My letters are not to be compared with "angel visits," except in one particular, as they are "few and far between." It is now twelve years since I endeavoured to give you some assistance in conducting the public prayers and supplications of your congregation,* and as you have particularly requested my thoughts on the method of preaching, I shall give you a few hints of what has occurred to me in my reading and reflections.

In the first place, I think you should be careful to have no inva-

* See our vol. viii. 1816, p. 3.

riable method. It is said of a late worthy minister, that "he had always his three things." This is highly exceptionable, for one method will not suit every subject; sameness will be disgusting to hearers of judgment and taste, and human nature, though uncultivated, loves variety. The most dull and illiterate hearers have their feelings on this subject, though they are not so acute as the feelings of others.

Few preachers, very few indeed, distinguish between the text and the subject. The text may contain four or five points—the subject only one.

It is best to *have but one point, and stick to that*. The hearer will carry away to advantage one impression; and one strong impression is more likely to be useful than three or four faint ones. Never shoot at random. The account of the Syrian soldier drawing his bow at a venture, was never designed, in my judgment, to be a directory for preachers; yet one might imagine, from the preaching of some persons, that it was almost the only direction given. There is great reason to believe that preaching might be more extensively and permanently useful, if it were more pointed; if the preacher aimed to accomplish some definite object; if in one discourse he studied only to make a single undivided impression. This opinion is sanctioned by the highest authorities. Thus Bishop Burnet:—"A text being opened, then the point upon which the sermon is to run is to be opened; and it will be the better heard and understood, if there is but one point in a sermon; so that one head, and only one, is well stated, and fully set out."* Dr. Blair, when lecturing on the eloquence of

the pulpit, has placed this rule first. Thus he writes:—"The first which I shall mention is, to attend to the unity of a sermon. Unity, indeed, is of great consequence in every composition; but in other discourses, where the choice and direction of the subject are not left to the speaker, it may be less in his power to preserve it. In a sermon, it must be always the preacher's own fault if he transgress it. What I mean by unity is, that there should be some one main point to which the whole strain of the sermon should refer. It must not be a bundle of different subjects strung together, but one object must predominate throughout. This rule is founded on what we all experience, that the mind can fully attend only to one capital object at a time. By dividing, you always weaken the impression. Now this unity, without which no sermon can have much beauty or much force, does not require that there should be no divisions or separate heads in the discourse, or that one single thought only should be again and again turned up to the hearers in different lights. It is not to be understood in so narrow a sense: it admits of some variety, it admits of under parts and appendages, provided always that so much union and connection be preserved, as to make the whole concur in some one impression upon the mind. I may employ, for instance, several different arguments to enforce the love of God; I may also inquire, perhaps, into the causes of the decay of this virtue; still one great object is presented to the mind. But if, because my text says, 'He that loveth God must love his brother also,' I should therefore mingle in one discourse arguments for the love of God and for the love of our neighbour, I should offend unparadonably against unity, and leave a

* Pastoral Care, ch. ix.

very loose and confused impression on the hearers' minds."*

"It must ever be remembered, (says Dr. Campbell) that it is the leading sentiment conveyed in the text, which it is the preacher's business to illustrate."† Perhaps no modern writer has treated this subject with more judgment and taste than Dr. Campbell, in the Lecture here referred to, but I shall not make large extracts from his work, which you can easily obtain.

Professor Hill gives very similar advice:—"Do not think it incumbent upon you (says he) to discourse of every point which your text may suggest; but, leaving what you omit, to be supplied at another time, lay hold of that proposition which appears to be the leading idea of the writer, and bend all your powers to place that idea in an impressive light. We do not easily forgive a man for presuming to address a large assembly upon a solemn occasion, without having clear ideas of the subject to which he is to direct their attention; and we require, as the first qualification in a sermon, that the preacher, by profound meditation, and the exercise of sound judgment, has separated the points of which he professes to speak, from other points with which they are apt to be confounded; that having presented to us some subject possessing the gravity, the importance, and the edification suited to a sermon, he never lose sight of it in the progress of his discourse, but according to its nature, explain, amplify, or apply it, and leave us in the end satisfied that he has done what he proposed."‡

The late Dr. Paley is to be heard with great respect on this subject.

In his "Advice to the younger Clergy," he says, "Propose one point in one discourse, and stick to it; a hearer never carries away more than one impression." And still more particularly in his "College Lectures": "The first rule I give you in the composition of sermons is, to confine your discourse to one single specific subject: a vice, for instance, which actually prevails; an excuse or evasion which is in fact made use of; or a duty which you observe to be unnoticed, mistaken, or transgressed."*

It will be an advantage to give to every sermon you compose a title. Suppose the text to be John iv. 24. "God is a Spirit," the title may be, The Spirituality of the Divine Essence; Eph. ii. 5. "By grace ye are saved," The grace of God the source of salvation;—Acts viii. 37. "If thou believest with all thine heart thou mayest." True faith a pre-requisite to baptism.

You will remember that almost every text is mixed, though the subject you intend to discuss may be very simple. Therefore the text must first be explained, if explanation be necessary, as to terms or things.

Good sense is indispensably necessary on all subjects. If you have no artificial rules, this must supply their place; and if you have them in the greatest abundance, this only can enable you to make use of them to advantage. There are five methods of discussion: and you may proceed by explication, observation, proposition, continued application, or various application. Sermons, too,

* Lectures on Rhetoric, vol. ii. sect. 29.

† Lect. on System. Theology, &c. p. 439.

‡ Theol. Institutes, p. 354, 358.

* Paley's Sermons and Tracts, p. 76. Life, by Meadley, p. 312. See also Fenelon's Letter to the French Academy, p. 228. and Watts's Improvem. of the Mind, part ii. chap. 6. sect. 1.

may be divided into five classes: they are textual, systematic, controversial, historical, or biographical.

The first class is the textual. These are, in fact, expository lectures. You must explain, if necessary, both terms and things—the terms first. Here you have as many subjects as the text contains. Your text may contain a doctrine, a precept, a promise, a threatening, a prayer, a proverb, a parable, an allegory, a psalm, or a vision. The sacred writings present you with a boundless field of investigation, charmingly diversified, in which you will find scope for all your faculties and all your energies. This class must be treated generally in the method of explication. When the subject is moral, i. e. preceptive or prohibitory, you may take the method of continued application, that is, application continued through all the discourse, and not confined to the conclusion. Sometimes a promise admits the method of various application; as Heb. xiii. 5. “I will never leave thee, nor forsake thee,” applies first to Joshua, then to the Hebrews, then to ourselves.

The second class is the systematic. Your text is a part of revealed truth, (not of any human system) and it must be considered that the Bible contains a system, though it is not given to us under a systematic form. You cannot exhibit the whole at once, nor is it expedient that you should attempt to do so in every sermon. You take a subject out of the text, perhaps one out of many subjects in the text. Never let the hearer have cause to say, the subject was not in the text. A baseless fabric will not stand long. You take a single outline, but you may properly shew its true place, and its relation to the whole picture. For

want of this, many have preached on election, justification, or the perseverance of the saints; detaching, insulating each of these doctrines, to the great disparagement of the doctrines themselves, to the injury of the whole system, and to the great disadvantage of the hearers. A dissevered limb, violently torn off from the body, is a shocking sight; but the same, when seen in its true place, as connected with the other members, may be a very beautiful object. Here, with propriety, you may use the method of propositions.

The third class is the controversial. Some controversies are referred to in the Epistles, respecting the doctrine of justification and the abolition of the ceremonial law; as in the Epistle to the Romans, and in the Epistle to the Galatians; and the doctrine of the resurrection, in the first Epistle to the Corinthians. There are some controversies now agitated in the church, but they should be brought into the pulpit very sparingly, and then discussed with great candour, delicacy, and moderation. Here you must have your propositions.

The fourth class is the historical. Here, it is obvious, you must proceed by observations; not neglecting, however, the explication, except where you are convinced it is quite unnecessary. A very considerable part of the Old Testament, and of the New is historical, and a good acquaintance with ancient and modern history will always be useful.

The fifth class is biographical. These are portrait-sermons, delineating the characters of good and of bad men. You have many examples of both in the Old and the New Testament. Hunter's Sacred Biography and Robinson's Scripture Characters will supply you with many excellent thoughts. Bi-

shop Butler's Sermon on the character of Balaam is very much admired. In discourses of this description, always be careful to lead your hearers ultimately to our Lord Jesus Christ. Never confine yourself to the character of any mere man, that you may be able to say with the Apostle, "We preach Christ—*we preach Christ Jesus the Lord.*"

That the Great Head of the Church may condescend to crown your ministry with increasing benedictions, is the fervent prayer of

Yours very affectionately,
W. N.

Bow, Dec. 2, 1828,

REVIVAL OF RELIGION.

ONE of our correspondents has called our attention to a valuable tract, entitled, "A Pastoral Letter on Revivals of Religion," addressed to the Independent churches by the Rev. John Angell James, of which the following is a brief outline.

Mr. James commences by defining the term Revival of Religion, and says, "By a revival of religion, I mean a greater increase of true piety in those who are already sincere Christians, and in the number of those who are truly converted to God, than we have been accustomed to witness; or, referring to the efficient cause of it, it may be defined such an effusion of the influence of the Holy Spirit as shall lead on those who believe in Jesus Christ, and are regenerated by divine grace, to much higher attainments in spiritual religion, and shall at the same time greatly augment the number of the righteous." p. 4.

He then introduces an extract from the account of the celebrated Jonathan Edwards, of America, in which that great divine relates an

instance of the wonders of redeeming love, displayed in a revival which took place in Northampton, the scene of his own labours, and in which he had reason to hope that not less than three hundred persons were truly converted to God in six months.

The writer proceeds to shew, in a clear and convincing manner, the absolute necessity of a revival of religion in our British churches. On this part of the subject, he says, "Let us advert to the number of real conversions which take place amongst us; and in order to judge of these, we must take into account the means of religious instruction which are employed. Let us recollect that it is God's own truth that is preached, and that the preaching of it is God's own institute. Our ministers, generally, are men of energy; their sermons numerous, and their labour great. In addition, how much instruction is delivered in our Sunday schools, how many bibles and tracts are distributed, and how much conversation is held with the poor in their own habitations! How comparatively rare is it for a sinner to be converted from the error of his ways, and a soul saved from death! Now and then, indeed, we do hear of such happy effects; sometimes our hearts are gladdened by the conversion of formalists or profligates; but these how few, compared with the instances of neglect and indifference which prevail amongst mankind! Where do we hear of, or see any thing the most distantly approaching to that general solicitude described by President Edwards, as having been exhibited at Northampton? When do your ministers tell you of anxious inquirers after salvation flocking to their houses; to be led into the way of life? When do you see twenty, thirty,

fifty new communicants coming at one time to the table of the Lord, as is frequently now the case in America? Where do we hear of that stir about eternal things which is manifested by multitudes at once in that favoured land?

"Is there any thing in our churches which can be called, in the language of prophecy, 'a shaking among the dry bones in the valley'? Alas! alas! does not the stillness of death prevail over the motionless skeletons? Do not the messengers return from the scene of moral desolation, venting their lament in the words of the seer of antiquity—'Who hath believed our report, and to whom is the arm of the Lord revealed?' Say you, that we need no revival; when on the days of administration of the Lord's Supper you see the multitude rise and retire, and only the few, the very few, gather round the emblems of the Saviour's body and blood?" pp. 14, 15.

The author then alludes to the state of personal religion in members of churches, and observes—"I come now to the state of religion in your own souls. Is this what it should be! Is this so lively, or vigorous, or elevated, that it needs no accession of strength? Consider what our profession amounts to, what our principles are, what our creed includes. We believe that we are immortal creatures, going on to eternity, and that we shall exist through everlasting ages in torment or felicity inconceivable; that we are sinners by nature and practice against God, and as such, are under the sentence of the divine law, which sentence is eternal death—an everlasting sense and endurance of the wrath of God; that we are pardoned, and in a state of favour with God, through Jesus Christ; that we are going on to glory, ho-

nour, immortality, and eternal life, and shall dwell for ever with Christ, his saints, and angels, in glory everlasting; that we are redeemed by Jesus Christ, and purified from iniquity, to be a peculiar people, zealous of good works. But as to real culture of the heart, the mortification of sin, the deep sense of the love of Christ, the withdrawment of our affections from the world to set them on things above, the high communings of our spirits with God, the blissful anticipations of an eternity to be spent with the Lord Jesus, the conflicts and the triumphs of the life of faith—of these things, alas! we know little but the name, and are ready in some cases to wonder what they mean." pp. 16, 17.

The author goes on to state what he considers necessary to secure the blessing, and to obtain a general revival of religion in the churches, viz. a deep conviction that we need it; an ardent desire to enjoy it; a firm persuasion that it can come only from God—that it can only be produced by the influences of the Holy Spirit; and that these are to be expected in the use of means—such as seasons of solemn humiliation, fasting, and prayer, especially set apart, in addition to the ordinary times of social worship.

Mr. James then refers to the numerous meetings recently held for the purposes of prayer and conference on the subject of revivals, and expresses a fear lest they should not be followed up with ardent desire, lively faith, and determined perseverance. He says—"I am afraid, and indeed jealous, with a godly jealousy, lest all the present stir and solicitude should terminate in mere public meetings, without being followed up by individuals in private." p. 25.

He then proceeds to exhort his

readers to seek a revival in their own personal improvement, by resisting a worldly spirit and worldly conformity; by retracing those steps which led to a declension; by diligent attendance on all the means of grace; and by a more general effort to seek the conversion of sinners. "Here," he observes, "is a great work, and something for all to do. Here is room *for all*, and a demand upon *all*; the ministers, deacons, and influential members of the church, heads of families, Sunday school teachers, heads of manufactories, religious servants, masters and mistresses of boarding schools," &c. &c.

ANECDOTES OF THE LATE VENERABLE
DR. GILL.

To the Editor of the Baptist Magazine.

SIR,

As the fac-simile of the letter of the late Dr. John Gill, given in the January Number of your Magazine, has undoubtedly afforded much gratification to a numerous class of your readers, it may also be interesting to the same persons to peruse the substance of a conversation which I had a few days ago with an aged female, who, in her younger days, was personally acquainted with the Doctor, and resided some considerable time in his family.

The venerable matron here alluded to, is Mrs. Jane Smith, now living, as she has been for many years past, in Market-street, South-end, Essex. She is the daughter of Robert Blason, of Kimbolton in Huntingdonshire, whose wife was own sister to Mrs. Gill, the Doctor's wife; consequently Mrs. Smith is the Doctor's niece. She is at this period 87 years of age, remarkably healthy in her appearance, and looking many years

younger than she really is. She has been lame thirty years, and has been prevented for the last ten years, by this affliction, from attending public worship.

At the mention of the Doctor's name, and of the subject of my present inquiry, her countenance brightened, and she summoned up all her eloquence, with a good portion of garrulity, to tell what she could of the "dear man of God," for whom she still entertains the most impassioned reverence.

She first entered the Doctor's family at the age of 14, about the year 1755, when the Doctor (who died in October, 1771, in the 74th year of his age,) was about 58 years old. Of Mrs. Gill, who died in 1764, Dr. Gill says, "In the after-times of her life, her afflictions and troubles were many,"* and during a long confinement, by which she was prevented from attending public worship, she "greatly lamented the loss of these precious opportunities." The afflictions and troubles of this good woman were those bodily infirmities which embittered many of her latter years, and were so unremitting as to require the constant assistance of some patient attendant. For some time the Doctor himself was unwearied in his assiduity to alleviate her distresses; till, by repeated and long-continued interruptions to his nightly repose, by which considerable injury was done to his health, he was compelled to look out for further aid. In this exigence, application was made to his brother at Kimbolton, whose daughter Anne, now Mrs. Smith, was sent to London to wait on her aunt. From the time of Mrs. Smith's entering the family, till she left it, she became a constant com-

* Ivey's History of the Baptists, vol. iii. p. 456.

Dear Brother

I need not tell you that I have been some years past engaged in writing an Exposition of the new Testament, which is now just finishing, & thro' the solicitations of my friends I have printed proposals for its publication of it, some of which I here send you by which you will see it is a work in large & heavy, & will require all the assistance my friends can give me, & the whole strength of our interest to get it out into the world; but inasmuch as nothing of this kind has been done by any of our denomination, & such a work seems necessary both for ministers & private christians, that they may have something to have recourse to in their own way; it may be hoped that our friends will exert themselves in giving cheerful assistance & encouragement to it; I send these proposals to you because I don't know of brother nor his name who ministers to our friends at Northampton & I doubt not but you will do all me all the service you can, if you think fit you may send one of the specimens to Dr. Doddridge, & spread some of the proposals among the pupils, what subscriptions may be obtained, in either way of subscribing proposed, be pleased to send me with the names of the subscribers, in convenient time as soon as you can. I hope you are in health both in soul & body & love of God to you: you will excuse brevity in writing, having much of this work upon my hands, who am your

affectionate friend &
brother in X

John Gill

London Jan. 28th 1744-5.

panion to Mrs. Gill, and slept in the same chamber. The nature of her aunt's disorder was such as to make it necessary that she should receive nourishment, in small quantities, almost hourly, throughout day and night. For three years Mrs. Smith fulfilled this wearisome office, and left in consequence of impaired health, occasioned by so strict a confinement. After her departure, her place was filled by her sister, who died in the family before Mrs. Gill.

When Mrs. Smith first arrived in London, the Doctor's town residence was in Gracechurch-street, where he lived with his only son and daughter. His son was a goldsmith and jeweller, and never married, being accustomed to say, "He would never bring a wife into the family, to trouble his father with her *pros* and *cons*." This son died in 1804, and must have accumulated some property, as he frequently, during the latter years of his life, called on Mrs. Smith, at Southend, in his chariot. His daughter was married to Mr. Geo. Keith, the Doctor's bookseller. The houses in which these two respectable tradesmen lived joined one another, and by a door on the first story, through the partition wall, the inmates continually associated together at their meals, and in the domestic circle. The Doctor's apartments were on this story; so that while Mrs. Gill was able to move about, with assistance, she passed from her chamber to the dining and drawing rooms without much exertion and fatigue. Mrs. Smith speaks in the strongest language of the harmony and mutual goodwill subsisting between these parties, and of the attention of the younger branches to their parents, calling their connexion a pattern of domestic felicity. Mr. Keith was as devotedly attached

to the Doctor as if he had been his own son; and the Doctor used to say, that "he gave his daughter to Mr. Keith, not only because Mr. Keith loved her, but because he loved Mr. Keith."

The Doctor's library was at the top of the house, several rooms being entirely covered with books of all sizes—so many, that Mrs. Smith, who afterwards lived in the family of a noble peer, and was in the habit of visiting different mansions, never saw the like. The Doctor was always to be found here. If any one called he came down to receive them, as he also did to his meals, and returned afterwards. At table, Mr. Gill, jun. and Mr. Keith used all the means in their power, as they would acknowledge, to draw his thoughts from intense meditation, by conversing on subjects of a general nature; which sometimes succeeded, and he would join with great readiness; but he was usually fond of silence and musing, frequently suffering the company to talk without paying regard to what was said, unless directed to himself. During Mrs. Smith's residence in the family, the Doctor saw but little company.

The Doctor was an early riser, but "not so early as Mr. Whitfield and Wesley," says Mrs. Smith. He was with his books at four or five in the summer, but later in the winter. "During the time I was in the family," says Mrs. Smith, "it was my business to take the Doctor, in his library up stairs, every morning, some chocolate and biscuit, which I always had ready all night, for my aunt, by the fireside. As soon as I presented myself before him, he usually said, 'Well, my dear, how do you do, and how is your aunt this morning?' This was before the servants or family were mov-

ing. Afterwards he came down to them before breakfast, when the family were assembled. On descending into the drawing room, he first spoke to Mrs. Gill, and then read the Scriptures, expounded, and went to prayer. He observed the same exercise in the evening. He generally exhorted them to cleave to Christ, and at times addressed himself to the servants particularly."

To shew how ready the Doctor was to improve any trifling occurrence to a spiritual advantage, Mrs. Smith relates an anecdote, in which she bore a principal part. Being sent very early in the morning, on the 1st of May, to Islington, as she passed through the fields, she found herself alone, and was overtaken by a gentleman, dressed in black, with a cane in his hand, who accosted her with the inquiry, if she was going a maying; to which she civilly replied in the negative. The gentleman, as he appeared to be by his dress, after some further conversation, attempted to take her by the arm, on which she desired him to stand off; and when he said that he intended no harm, "It may be so," said she, "but 'the devil goeth about as a roaring lion, seeking whom he may devour.'" She had no sooner uttered these words, than, staring at her in the face, he cried, "Ah, ah, I see you have too much religion for me;" and immediately stepped forward, and was soon out of sight. Mrs. S. was relating this adventure, on her return, at dinner, to which the Doctor seemed to pay no attention, till the latter part caught his ear. "Tell that story again, my dear," said he; "tell it again;" which Mrs. S. did.—"Where did you get those words from?" said the Doctor. "Oh, uncle," said she, "I remember reading them in the Bible." "But

how came they into your mind at that moment?" said he. "I know not," said the niece, "unless the Holy Spirit brought them there," "There's a good girl," said the Doctor, "always read your Bible, and you will never want a weapon to put the adversary to flight."

The Doctor always came into Mrs. Gill's chamber, and took leave very affectionately before going to chapel; and when his afflicted partner would often weep, he would say, "The Lord is everywhere, my dear." He preached twice on the Lord's day. His chapel was attended by persons of all ranks, many of them coming in their carriages. It was generally much crowded; as, says my informant, "I usually saw Mr. Keith, after having given his seat to a stranger, standing in the aisle. He was a little man, and held his cocked hat under his arm. He was very much attached to the Doctor's ministry, and would keep his eyes on the preacher during the whole service. I recollect (says Mrs. S.) one day on my return home, when questioned by my aunt about the text and sermon, replying, 'My uncle still keeps in Deuteronomy, and I don't know when he will be out of it.'"

The Doctor was a middle-sized man, good looking, very healthy, very polite and easy in his address, though of few words, and those expressed in a kind manner. He was very solid and steady. Nothing ever put him out of temper. He did not trouble himself with the affairs of the family. He was "dead to the world, and alive to Christ." He was very neat in his dress. She shewed me the Doctor's portrait, prefixed to the quarto edition of his sermons and tracts, and representing him much younger than the likeness prefixed to his Bible. "This," said she, "look

at it which way I will, is a most exact picture of my dear uncle. Those bands I made him."

I am afraid, Sir, I trespass too much on the limits of your Magazine,* with the recital of such trivial

* It is a singular coincidence that the individual who formerly conducted this periodical,—whose sudden death was announced in our last number; and the individual who at present conducts it, were both born under the same roof, as was the venerable subject of this narration.

circumstances; but they relate to Dr. Gill, a man whose name is the property, not of the Baptist denomination only, but of the Christian world at large, and whose memoirs will be inquired after by an enlightened posterity to the latest ages. "The memory of the just is blessed."

I am, Sir,

Yours respectfully,

THOS. QUIN.

Maldon, Essex, Jan. 1829.

REVIEW.

A Universal Prayer, Death, a Vision of Heaven, and a Vision of Hell, &c. &c.
By ROBERT MONTGOMERY, *Author of the "Omnipresence of the Deity," &c.*
Second Edition. pp. 188. London: Maunder, 10, Newgate-street.

THOUGH we do not give an unqualified assent to Dr. Johnson's observation, that "devotional poetry is unsatisfactory," we fear that it contains more of truth than most persons are disposed to acknowledge. We do not, indeed, say, that the inspirations of poetry are denied to him whose mind is deeply imbued with the spirit of religion, because we are convinced that the latter is almost necessarily productive of the former; for no man, we apprehend, can be conversant with the sublime and interesting truths of religion, without having his imagination excited, and his feelings animated. But it is one thing to be possessed of those thoughts and sentiments which are the natural effects of poetical feeling, and another to embody them in verse. An individual may be endued with such elements of mind, that, when surveying some grand and imposing spectacle of nature, his whole soul may kindle into ecstasy, and he may give birth to those noble aspirations, and those sublime and elevated conceptions, that may raise him for the time above the common lot of humanity, and place him in a world of his own

creating; and yet he may be altogether destitute of the power of communicating his emotions to another. Could he, however, make known the nature and the cause of his thoughts, it would very likely happen that they were such as would fail to influence his fellow being in a similar way. That which, on account of its novelty and freshness, might produce in him an exuberance of delight, would by another, perhaps, be considered to have no charms, merely because the latter has already had sufficient opportunity to satiate himself with them.

If these observations be correct, it will appear, we think, that many persons may be endued with feelings which spring from the same source as those which enliven the conceptions of the poet or the painter, but who are nevertheless altogether destitute of those other moral elements which are necessary to the poetic character. The feelings in both are of a kindred nature, but the circumstances which produced them are different. If, indeed, poetry were, as is too often thought, the mere language of feeling; it might be of little consequence whence it emanated, inasmuch as the contemplation of objects the most insignificant or the most grand, might in different individuals produce the same effects, according to their different temperaments. Poetry, however,

has a much higher office than this, as it is the language of taste, of imagination, and of intellect. Its distinguishing character is combination; an union in one picture of objects of so interesting and striking a kind, that they cannot fail to rivet the attention of every one. But to do this, it requires the exercise of much more than one faculty. Judgment is as necessary as sensibility, a refined and delicate taste should accompany the play of imagination. If this be not the case, we shall have a combination of scenes, each one perhaps striking in itself, but in the whole so anomalous, and of so contradictory a nature, as to neutralize the very effects which they were intended to produce. Now it is our opinion, that there is no species of poetry which more imperatively demands the exercise of these talents than religious poetry, and that how much soever sensibility a man be possessed of, while giving utterance to the devotional feelings of his heart in verse, it will avail him very little if he be at the same time destitute of a nice and discriminating judgment.

These observations have been called forth by the perusal of the work now before us, and which will, we think, prove both their correctness and importance. We cannot deny that Mr. Montgomery is possessed of some of those qualities of mind, which form the character of some poets; but we are bound to acknowledge, that he is very far from realizing our opinion of what a poet of the class to which he has attached himself should be. It is of course, natural that we should expect in perusing the first poem in the series, to have our minds raised far above the level to which they are wont to be elevated, to "pass beyond the bounds of space and time," and to be enabled to hold communion with those high, but unseen realities, which "fit us to hold high converse with our God." The author has certainly attempted all that the most daring spirit would demand of him, but his success is not such, we think, as to justify the extent of his daring. He feels evidently, that he has a sublime subject to deal with, and that it requires

a proportionate sublimity of thought and lofty imagination, to treat it in such a way as it deserves, and he seems to us, therefore, to labour to summon up all his abilities to his assistance. But though his talents are not of such an order as ought to be lightly esteemed, they are not such as capacitate him to carry into effect the purposes even of his own mind. He has no vivid and distinct impression of the majesty of those attributes which he invokes, though he manifests a consciousness, acquired perhaps by reading or from some other source, that angels' tongues would portray them but faintly. He has no fervid and glowing imagination, nor does he throw into his verse that depth of feeling and that sensibility of mind, which would imply that he realized what he attempts to describe.

His eloquence is not that of the heart; it does not appear to be even natural to him, but it seems as though it were borrowed for the occasion. It is not, therefore, of that kind which is best suited to the subject, and we feel consequently, that it is as well fitted to adorn and celebrate any other, as that to which he has applied it. While trying to grasp those thoughts which refuse to come at his bidding, the efforts of his intellect appear powerless, and the effusion of his feelings, such as they are, tame and vapid. The sense which he has of the exalted nature of his subject, induces him to use his utmost endeavours to give it that exaltation which it demands, but as he has no bold and nervous thoughts, nor a fervid and glowing fancy, he is obliged to indulge in tedious and lengthened descriptions, and to express that by circumlocution, which ought to be done with terseness and vigour. We may, perhaps, be singular in our opinions, but we do certainly think that the profusion of attributes which the author ascribes to the Deity, tend in no degree to increase the effect which he intended to produce, and one or two of them might assuredly be dispensed with, as included in the ideas which others conveyed. We however, will quote the part to which we allude, that our readers may

judge of the fairness of our criticism. It is the opening passage in the poem—

"Primeval power, Almighty and Supreme,
Omniscient, omnipresent, and eterne,
The uncreated God! at whose command
Nature and Time did hand in hand arise,
And round Thee wheel a universe of worlds."

Now the word "supreme" might evidently be spared, inasmuch as the term "Almighty" includes the same idea, for a being cannot be omnipotent, without being at the same time supreme. The same observation might be made with almost as much propriety upon the words "primeval power," "eterne," and "Uncreated God," as each term suggests similar thoughts, though undoubtedly, there is a slight shade of difference in their meaning. We would not notice faults like these, did they occur but seldom, but we assure our readers that the passage which we have chosen is a fair specimen of the author's mode of writing. There occur in every page many more words than are necessary to convey his meaning, and the consequence is, that those passages are the most weak and destitute of spirit, which he intended to make the most vivid, and to produce the deepest impression. The following is the prayer poured forth on behalf of our country:—

"Magnific King of kings, and Lord of lords!
Since at thy feet empires rise and fall,
And pass away like whirlwinds o'er the deep,—

Mantle our cherish'd Country with Thy wings

Of glory; may she prosper in the pride
Of Liberty: around her ancient throne
Let all the kingly virtues throng; and may
Thy delegate, the Monarch of the Land,
Be grac'd with wisdom, and his sceptre wield

The majesty of Justice, and of Truth;
May he be great and good, and ever find
His noblest bulwark in the People's heart."

Now had the author stopped at the seventh line, we should say that he had done very well. The third line is singularly beautiful and expressive, though the idea is by no means novel. The last five lines, however, we treat as mere surplusage, the meaning, we ap-

prehend, being sufficiently comprehended in the two preceding it.

But we ought, perhaps, in justice to Mr. Montgomery, to proceed to notice some of the other poems of his book which contain more favourable specimens of his talent than the one to which we have hitherto confined our attention.

We cannot, however, help complaining, that though each of the other pieces has several beautiful passages, the whole of them nevertheless abound in the same species of verbosity and heaviness which appears in the others. The fault, we think, with the author, is, that he has too high an opinion of his own talents, and that in aiming to make impressions which he has not force and vigour enough of thought and character to make, he becomes tame and powerless. His excellencies alone manifest themselves when he is content to take a humbler sphere than that which he is ambitious of assuming, when he restrains his inclination to be imaginative, and consents to be pleasing. On these occasions he oftentimes manifests much beauty, and a propriety of thought and feeling which cannot fail to fascinate, and attract admiration. We could find numerous passages which highly delight us, and the only difficulty we have is in making the selection, since they are for the most part long, and their beauty is liable to be marred by their being severed. We take, however, the following lines, which occur in the poem on death, and form part of the description of the progress of consumption, which is bringing a very interesting female to the tomb:—

"———She dies

As gently as delicious sound,—not false
To present scenes, and yet prepared to die.
Beautiful resignation, and the hope,
That well from out the fountain of her faith,
Have breathed around her a seraphic air
Of wither'd loveliness. The gloss of life
And worldly dreams are o'er; but dewy Morn,

And dim-eyed Eve, and all the inward gleams
Of rapture, darted from regretted joys,—
Delight her still: and oft when twilight comes,

She'll gaze upon the damask glow of heaven
With all the truth of happier days, until
A sunny fancy wreathes her faded cheek;—

'Tis but a pleasing echo of the past,
A music rolling from remember'd hours!"

There are many passages which are as beautiful, and perhaps even more so, than the foregoing; and there are some which are of a more elevated cast. The following lines are descriptive of the reception which a funeral has from the multitude:—

"On with the mourning train!—the crowd divide

Before them with a busy hum, then close
Behind, like billows by a prow dispers'd,
That sever, but to clash and roar again!"

These extracts are, we think, sufficient to shew the peculiar nature both of Mr. Montgomery's excellencies and defects. There are several smaller pieces of composition, which in our opinion are not the least beautiful in the volume.

Before we leave Mr. Montgomery, we must observe that much plagiarism is apparent throughout the whole of the volume. We do not mean to say that he has employed other authors' words to convey their sentiments, but he has borrowed very largely of the latter, and made sometimes but a very slight modification of the former.

On the whole, though we cannot consent to place Mr. Montgomery in that class of poets, among whom he has chosen to rank himself, we think that if he can be made to perceive what is the real nature of his talents, and will, instead of attempting to soar where he cannot maintain his elevation, content himself with his proper sphere, and assiduously cultivate those talents with which he is endued, he will not fail to excite that admiration to which his abilities entitle him.

A Defence of the Baptists; or the Baptism of Believers by Immersion shewn to be the only Baptism of the Christian Dispensation. By GEORGE GIBBS. Second edition enlarged. London: Simpkin and Marshall.

(Continued from p. 113.)

Resuming our notice of this excellent work, we observe, that what principally

enhance its value in our esteem, are the acuteness with which Mr. Gibbs follows pædobaptism to its ultimate consequences, and the boldness with which he exhibits the evils that must necessarily arise to Christianity, from the substitution of any human device for the ordinance of Jesus Christ, however unimportant it may appear to those who are accustomed to look only at the "outward appearance." The tendency of pædobaptism to lessen the importance of the Christian dispensation, from its frequent appeals to Old Testament authority, and the contrariety and unattainableness of the arguments advanced in its support, to those who are unacquainted with the technicalities of theological dispute, are objections very powerfully urged against the validity of infant sprinkling; but Mr. Gibbs brings forward charges of a graver import. From the inconnexion of infant baptism with the possession of personal religion, and the involuntary mode of its application, its indispensable necessity to the constitution of a national church, and its intimate affinity to Arminian principles, are very forcibly pointed out:—

"The theory of pædobaptism," says Mr. G. "is only adapted to the constitution of a national church; it has a manifest tendency to unite the church and the world, and is therefore necessarily opposed to the spirit and principles of dissent. Why do we dissent from the church of England? because it is an ecclesiastical political institution, which in its constitution and government is diverse from that kingdom which is not of this world. We believe that the church of Christ is congregational, composed of persons professing faith in his name; that its laws are derived from the sacred canon of the New Testament; that its jurisdiction is spiritual; and that the Lord Jesus is its head: but not so a national church—she records as her members, all the subjects of the realm, the greater part of whom are strangers to God, and enemies to true religion; her Christianity is political; her dominion is secular; her laws emanate from some worldly prince or ambitious pontiff, who is constituted her head; his sceptre is the organ of government; his creed the standard of her faith.

To such a church, Pædobaptism is an appropriate, nay an essential appendage. It is that mystic rite by which the king and

the subject, the saint and the infidel, are incorporated into one body, and are alike pronounced children of God, members of Christ, and inheritors of the kingdom of heaven! It is the charm, whose magic spell holds in unison these remote and jarring elements; it is the seal of priestly dominion over the consciences of men; the mark by which they are recognized as belonging to that chartered ecclesiastical corporation, which denounces all who dare to question her infallibility as schismatics, heretics, and apostates; as worthy of pains, penalties, and death!" pp. 232, 3.

To those of our Pædobaptist brethren who profess a conscientious attachment to Calvinistic tenets, we recommend the following quotation:—

"There are other consequences connected with Infant Baptism which are overlooked by the Calvinistic Pædobaptist, and which are at variance with the whole of his religious system. It destroys the distinction between the church and the world maintained in the Scriptures. It practically denies the doctrines of personal election and particular redemption, for there can be no election to a particular benefit of which all are partakers: this universality of grace is strongly implied in the administration of Infant Baptism, and it is the prominent doctrine of those national establishments which pronounce every subject of their spiritual jurisdiction, a member of Christ, a child of God, and an inheritor of the kingdom of heaven. Thus it is we find personal election, particular redemption, and justification by faith, denied by the Romish and episcopalian clergy in general—for how can they hold doctrines so subversive of the opinion that *every child* is made a subject of grace by baptism? The fact is, that Infant Baptism, traced to its source, and followed to its legitimate consequences, will be found to arise out of the most subtle system of Arminian policy ever devised; and to be the most powerful practical expedient for supporting and propagating the doctrines of universal grace and general redemption, within the compass of human agency. It proceeds upon the general principle, not only that all men are alike eligible to salvation, but that *grace*, of which baptism is the outward sign and seal, is conferred upon all men." p. 240.

"Should the Calvinistic Pædobaptist, who sees the connection between the practice of Infant Baptism and the two grand points of Arminian theology, assert, that *he does not admit* the baptismal regeneration of the church of England, *nor yet the baptismal covenant relation* so zealously maintained by the Independents, but that he regards the

ordinance as affording an opportunity of addressing parents on the duties of their parental character—then we declare that the application of water to the infant for *such a purpose merely*, is not infant baptism; it is a service, called indeed by that name, but not practised *till of late* by any body of professing Christians in any age or country. It is the mere act of sprinkling a child's face: it is a ceremony *sui generis*, differing in its nature, use, and design, from that general system of Pædobaptism which is a rite instituted as 'an outward and visible sign of an inward and spiritual grace;' and not to teach parents their duties in relation to their children!" p. 341.

This is a startling view of the consequences of pædobaptism, and one which ought to make those who sincerely desire to "follow the Lamb whithersoever he goeth," pause before they pronounce either upon the unimportance of the baptismal rite, or upon the validity of infant sprinkling. Mr. G. after thus exhibiting the ultimate influence of pædobaptism, proceeds to examine the various arguments by which its advocates have endeavoured to support their system. The analogical deductions from the Jewish proselyte baptism, the Abrahamic covenant, and the rite of circumcision, are fully examined and refuted; but as there is of necessity in this part of our author's book, somewhat of "a thrice slaying of the slain," we shall content ourselves with the following extract in reference to that lately erected strong hold of his opponents, the Abrahamic covenant:—

"We are willing to go the whole length of our Independent brethren in acknowledging, that this was a most glorious discovery of God's purposes of grace and mercy in Christ Jesus, which were to be accomplished in the fulness of the times; but we deny the truth of their position, that it was the covenant of grace established and ratified with Abraham and the whole of his natural posterity; and this we do for the following obvious reasons. First: The new covenant was to embrace both Jews and Gentiles, and was to be acted upon agreeably to this its intended latitude immediately it was ratified by that sacrifice which was to establish its authority, and perpetuate its efficacy. Now the covenant which was fulfilled with the Jews as the children of Abraham did not extend to the Gentiles, and therefore could not be that covenant of grace which was

by a divine appointment, to include both in its special blessings. Secondly: The new covenant was to be introduced and established among men by the death of Jesus Christ, and not by a sacrifice of birds and of beasts as was that which Abraham offered before God. It is upon this grand and acknowledged principle, that it is spoken of as founded in the blood of Christ; and the blood of Christ is, on this account, styled the blood of the new covenant; but the propriety of such language might be justly disputed, if it be affirmed that the dispensation under which we live was in full and active operation among the Jews; for what consistency could there be in the Apostles telling us that the new covenant came in with the death of Christ, when according to the principles laid down by our opponents, it had been established with a whole nation nearly 2000 years before in the blood of an animal sacrifice. Thirdly: This notion, "that the Abrahamic covenant was the covenant of grace, the same under which we live," introduces confusion into the revealed order of the divine operations, and renders all that the Prophets and Apostles have said respecting the distinct nature of the two dispensations contradictory and unintelligible; and this is the real cause, we believe, why so much confusion exists in some men's minds on this subject," pp. 300—2.

The remaining part of the volume is devoted to an exposition of the design of baptism, as a solemn profession of faith in the triune Jehovah, and as a typical exhibition of the great truths of the gospel revelation, and so much have we been gratified by the perusal of the whole, that we cannot refrain from adding to our already copious quotations, one more extract from Mr. G.'s concluding observations:—

"Does this ordinance evince our faith in the triune Jehovah—does it set forth the work of the Spirit and the purifying efficacy of the blood of Christ—does it illustrate his bitter sufferings, deep humiliation, and complete triumph over sin and death—does it enforce a spiritual conformity to his example—does it prefigure our death, and direct our hopes to that blissful period, when these bodies shall rise to immortality in the perfect likeness of their Redeemer? What manner of persons then ought we to be, in all holy conversation and godliness, who profess to believe these truths, to enjoy these privileges, and to anticipate this blessedness!" p. 358.

Mr. Gibbs has, throughout, conducted his "Défence" in a very able manner. His style is clear, correct, and manly. Avoiding all matters that do not immediately relate to his subject, he has produced a work which contains a refutation of almost every thing that can be advanced in support of the various species of pædobaptism. A book like this, which embraces in a small compass all that directly bears upon this much-contested point, and in which is condensed the subject-matter of many volumes, cannot fail to be an acceptable offering to those of our brethren who desire "to be ready to give an answer to every man that asketh them a reason."

Powers like those of Mr. Gibbs cannot, we think, long remain unemployed; and taking our leave of him for the present, we indulge a hope that we shall ere long be called to the perusal of some other work which may fully establish the reputation he has already acquired.

Believing unto Salvation; a Discourse occasioned by the Death of Mr. Robert Lilly Stocks, delivered at Keppel-street Chapel, Russell-square, Dec. 21, 1828.
By GEORGE PRITCHARD. Barfield; Wightman and Co.

THIS serious and affectionate discourse is founded on the last words of the amiable friend whose departure it laments, taken from Heb. x. 32. "Of them that believe to the saving of the soul."

Mr. Pritchard inquires "What they believe who believe to the saving of the soul?" They believe that the mediation of Christ is indispensable; that Christ is perfectly equal to his undertaking; that his mediation was efficient; and that it is the source of every present and future enjoyment. The second inquiry is—in what manner such persons believe? And the preacher shews that their faith must include *knowledge, affection, obedience, and perseverance*. The last inquiry is—in what does their believing result? Here also our esteemed friend shews, in language neat and per-

spicuous, with all his usual suavity of manner, that the soul is saved from its perilous condition; from its deep debasement and degradation, from all the diversified and violent opposition to which it is exposed, and from every kind and degree of imperfection by which it is now oppressed, to the enjoyment of the highest elevation of which human nature is capable.

The excellent character of Mr. S. is then delineated, and a short account of his last experience is given, which will claim attention far beyond the circle of his immediate connexions. We conclude our notice of this discourse by the following extract:—

“The saving of the soul is further illustrated, in its preservation amidst the diversified attacks and violent opposition to which it is exposed. However varying the instrument or method of assault, the design, on the part of the adversary, is invariably the same, ‘seeking whom he may devour.’ His art, his malignity, and his power, are in full and continual operation to destroy the soul; and though we may not be altogether ignorant of Satan’s devices, yet the extensive and complicated agency he is permitted to exert, in attempting to accomplish his diabolical purpose, is to us truly inconceivable. The most eminently pious have in all ages been the subjects of his most implacable hatred, and his most determined opposition, whom he has repeatedly endeavoured to overcome by his deepest stratagems, and against whom he has hurled his most infuriated and envenomed shafts. But let not the believer be dismayed; he may be—he must be tempted; but he shall not be forsaken. More are they that are with him than all that can be against him. Remember the Saviour has said, ‘Fear not, little flock, for it is your Father’s good pleasure to give you the kingdom.’ The formidable and protracted hostility encountered, shall but afford the more ample scope for the vigorous actings of a living faith, and a more enlarged occasion for the development of the divine faithfulness, in performing whatever has been promised concerning the protection and final salvation of every one who believes. For of such it is emphatically declared, ‘Who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time.’”

The Duties of the Office of Deacons Explained and Enforced: a Discourse delivered at the Ordination of Deacons, in the Church assembling in Castlegate, Nottingham, August 18, 1828. By J. JARMAN. pp. 23. Price 1s. Nottingham, Sutton and Son; London, Wightman and Co.

THE office of deacons in congregational churches, involves great responsibility, and their welfare, both as regards peace and prosperity, mainly depend upon the fulfilment of its duties. A good deacon is an inestimable blessing, a Demetrius; a bad deacon, a Diotrephe, an inexpressible plague. It is the general custom in our churches, for the pastor to deliver advices and cautions to newly elected deacons; in this instance, however, we find the pastor of another church, and that a Baptist, officiating in addressing the deacons of an Independent community. This is “lovely and of good report,” as it proves the union of sentiment and affection that prevail in these neighbouring churches, an example worthy of imitation. It is a good motto for Christians, “Unite wherever you can, differ only where principle prevents it.”

To those who are acquainted with the character of the author of this discourse, it is not necessary to say that his judgment and experience fitted him for the work which he was requested to perform. He has judiciously pointed out “the duties which belong to the office of deacons in the church of Christ—the qualifications essentially necessary for the useful performance of those duties”—and “the motives which should influence those who have been called to that office, to their conscientious discharge.”

There are some very appropriate remarks on the essential qualifications for the deacon’s office, such as “devotedness to the Lord Jesus Christ, and to the welfare of his church;” “humility, an enlarged liberality, compassion and tenderness, wisdom and sound discretion, and unimpeachable integrity.”

The concluding address to the members of the church, as to the affectionate treatment which good deacons ought to

receive, in return for their devoted and disinterested conduct, is deserving of general attention.

"You, my Christian friends, the members of this church, will not forget that there are duties you owe to those among you who sustain the office of deacons. They have been called to that office by your suffrages, and if they use it well, they will be entitled to your distinguished esteem, unsuspicious confidence, and unfeigned gratitude. As they execute the office without any temporal reward, and exert themselves for the welfare of the church and the comfort of its distressed members, they ought to be held in reputation. Their duties are numerous, and require considerable sacrifices and much labour; you will therefore see the propriety of laying no unnecessary burthen on them, but of rendering their work as easy as you can, and of encouraging them by your fervent prayers for them; by attending to their exhortations to liberality with a willing mind, and by meeting their endeavours to accommodate you in the house of God, with a peaceable and christian demeanour. It is much to be regretted, that some members of Christian churches discover a fastidious and uncompromising spirit on this point, which occasions much needless trouble and anxiety to deacons, and which reflects no credit on their own Christian character. If your minds are deeply impressed with a sense of the importance of real religion, and of the peace and prosperity of the church, it will be comparatively a matter of little moment what place you occupy in the house of God, if you are able comfortably to hear your pastor, and unite in the exercises of divine worship." pp. 22, 23.

It will afford us pleasure, should our approbation of this faithful address procure for it a circulation beyond the locality of the town and neighbourhood of Nottingham.

Ghaut Murders in India. An Appeal to British Humanity and Justice respecting the practice of Exposing the Sick on the banks of the Ganges: to which are added, Humane Hints for the amelioration of the State of Society in British India. By J. PEGGS, late Missionary at Cuttack, Orissa; Author of the "Suttees' Cry to Britain," &c. 8vo. pp. 66. Price 1s. sewed. London: Seeley, Wightman and Cramp, and Mason.

WE are sorry that we have lost even an hour in introducing this cheap, im-

portant, and stirring pamphlet to the notice of our readers. We have gone through it with astonishment and shame. *Astonishment*, that a practice like that on which this work principally treats, and those of suffering the immolation of widows, and of reaping pecuniary advantage from idolatry should be allowed by the British Government; and *shame*, that Christians, so much alive to the very name of oppression in England, should not have risen as one man to "appeal to British humanity and justice" in the senate of our land. We implore Christians to make a determined effort on this subject, and we entreat Mr. Peggs to allow the Christian public no rest till the great object of his desires is accomplished. By this means he will secure honour far superior to any conqueror who ever stained the earth with human blood. We hope we have not a minister in our Denomination who will not obtain a number of copies of this work for circulation among his friends; and we predict that the result will be the presentation of several hundred petitions on the subject to the Legislature of our country, for the abolition of practices at which humanity shudders, and over the perpetration of which Christianity weeps.

By the way, there was no necessity for Mr. P. to insert the same note twice. See pages 56 and 64.

Extracts from ancient and modern Authors, arranged so as to form a History or Description of Man, in his Natural, Moral, and Spiritual Character; embracing nearly all the most important Subjects of the Christian Religion. Price 14s. Wightman and Co.

THE anonymous compiler of this huge volume, appears to be a pious and sensible man, whose multifarious reading has induced him to fill up his commonplace book; and whose benevolent zeal has prompted him to shew all its contents to the public. He has laid under contribution more than three hundred writers, chiefly theological, on all the principal topics which are usually found in a body of divinity; to which he has

prefixed a large number of valuable extracts relating to the anatomy of the body, and the philosophy of mind. His own sentiments, wherever they appear are decidedly evangelical, and the reader will find, to whatever denomination he may belong, some flower plucked from the garden of his own favourite author. The book is very cheap, and if rightly used, will furnish not only a fund of entertainment of the noblest kind, but the materials also of meditations that may under the divine blessing be ripened into holy purposes and works of faith, and labours of love.

Those who feel an interest in the Baptismal controversy will find here a great deal of information, contained in extracts extending through more than sixty pages.

“Though man ‘a thinking being’ is defin’d,
Few use the grand prerogative of mind;
How few think justly of the thinking few!
How many never think, who think they
do!”

*The Modern Martyr. By the Author of
“the Evangelical Rambler.” 2 vols.
Price 10s. Westley and Davis.*

AMONG the innumerable volumes which have been recently published for the instruction of the young, this, we can safely predict, will hold a distinguished place. The popularity of the author and the intrinsic merit of the work, will insure for it a multitude of readers; and this we must wish to be always the case, when genius and eloquence are consecrated by evangelical piety to the noblest services which can be rendered to mankind. The author’s taste for rural scenery, and his talent for description, are already well known to the public, by the various productions of his entertaining pen. In this new work also he has adopted the most engaging modes of address, which, in the hands of a skilful writer, never fail to please. Narratives, dialogues, and letters, will always be interesting. Above all, Mr. E. appears to feel strongly that he is a minister of Christ; and therefore, as might have been expected, the grand

peculiarities of the Christian system are made prominent, and their purifying and consoling influence are luminously and forcibly exhibited.

The reader will see that a considerable portion of these volumes is occupied with a masterly defence of Nonconformity and the rights of conscience. Nor has he forgotten our Bible Societies, Schools, and Missions; particularly, the employment of *female* agents by the Bible Society is vindicated in a very spirited style.

If this had been of the class of *novels*, we should have passed it by unnoticed; for we think with Boileau, that “nothing is beautiful but truth.” We are happy to find, from the first sentence of the preface, that “the Modern Martyr is not a religious novel, but a tale founded on facts which have fallen under the observation of the author.” Our own sentiments are given (vol. i. p. 53.) on all those works of imagination which, like a pestilence, destroy multitudes all around.

“I am happy, my dear Charlotte, that you are come to such a decision. You know my opinion of the character and of the tendency of works of fiction. Some few may be read with advantage, but by far the greatest number are most fatal in their influence. If they do not actually corrupt the mind, they impose on it. They strew the path of life with flowers that never grew; they scent its air with a fragrance that has never been emitted; they combine events and incidents in a regular train of history which never came to pass; delineate characters which have no prototype in the social system; and hold up before us a scene of bliss which they sketch from fancy; and thus, by misleading the judgment, they induce us to anticipate a mode of existence which, when we have made the experiment, we find cannot be realized.”

In the second volume pp. 18—21, there is something like an attack which we did not expect from such a quarter, on the common forms of admitting members to communion in dissenting churches. But we have neither time nor space at present for any discussion or defence. We shall be happy to see in subsequent editions, that the author has revised and qualified these statements in some particulars.

The Last Supper, or Christ's Death kept in Remembrance. By the Author of "the Morning and Evening Sacrifice," and "Farewell to Time." Post 8vo. pp. 453. Price 7s. 6d. boards. Edinburgh: Oliver and Boyd. London: Whittaker. 1828.

THAT the ordinance of the Lord's Supper is an institution of the very highest importance, and binding on all his genuine followers, is a fact which by far the larger portion of Christians very readily admit; nor will it be denied that many mistakes are prevalent in the world as to its precise nature, the persons who are entitled to the privilege, and the benefits which result from it. We hail with pleasure whatever proceeds from the press, adapted to extend correct views on so interesting a subject, and ardently pray that Christians may increasingly feel the importance of its celebration, and the obligations under which it lays them to obey fully the will of their Great Sovereign, as well as to enjoy the blessings which it is the medium of communicating. We greatly lament that many persons, of whose piety in the general we hope well, are found greatly deficient in the discharge of their duty in reference to this appointment of their Redeemer; and cannot but suppose that one reason for their neglect may be found in the subject not being more frequently presented forcibly to their view from the pulpit and the press.

Entertaining views so far in accordance with the author of the volume now on our table, it would afford us a high degree of pleasure, could we speak highly of his work. But though we are ready to admit that it breathes a spirit of piety, corrects some mistakes that are prevalent on the subject of the ordinance, and points out the feelings with which it should be attended to, and sometimes does all this with beauty and force; yet we have been disappointed. We have not found those direct appeals to the Scriptures, those illustrations of the great doctrine of the atonement, or those warm and glowing feelings of holy love to the Saviour, which we expected to meet with in such a volume, pro-

fessedly written by an Evangelical minister.

The work is divided into five parts; the first of which is a Discourse explanatory of the Christian Sacraments; the second is a Sacramental Catechism, on the plan of the preceding discourse; the third consists of Devotional Exercises preparatory to Sacramental Communion; the fourth contains Sacramental Addresses, or the Communion Service as it is celebrated in the Presbyterian Churches; and the last is entitled the Imitation of Christ. About ninety pages of "Notes and Illustrations" close the volume.

On the whole we cannot admire either the Presbyterian notions of our author, or his remarks on the "*Ceremony*" of infant baptism; and though we shall not regret the circulation of this volume, we should far sooner hear of Mr. Orme's excellent work on the same subject, reviewed in the first volume of our present series, being preferred to it by our friends.

Village Plans and Domestic Sketches; or, a Visit to the Rectory of Milbourn Dale.

THIS is a very entertaining book, and calculated to afford many useful and valuable hints. It is evidently the production of one attached to the Established Church; but, what is infinitely better, of one who is a member of the church of Christ. It appears to be a fiction, feigned for the sake of communicating plans and sentiments of practical utility.

Thus speaks the author in the preface:—

"In presenting this volume to the public, the author hopes that it will be unnecessary to explain to those who may favour it with a perusal, that the great view throughout, to which every thing has been made subservient, is usefulness; and that the story has been employed merely as a vehicle for conveying the sentiments and plans which it details.

"Should this little volume prove any assistance to those who may wish for the guidance of experience in objects of parochial usefulness, the principal aim will have been attained."

NEW PUBLICATIONS.

1. *Catechisms of Scripture Knowledge. No. I. Scripture Biography.* Religious Tract Society. 4d. An excellent reward-book for children.

2. *Ministerial Perseverance; a Charge delivered at the Settlement of the Rev. Arthur Tidman, Barbican, Jan. 8, 1829.* By Andrew Reed. Westley and Davis, Holdsworth and Ball. 1s. A sermon replete with evangelical and appropriate sentiments, full of eloquent statements and appeals, and heart-stirring exhortations. We have not often read a sermon in which the preacher takes so wide a range of thought, and preserves so well the unity of design.

3. *A Voice from India.* 2d.

4. *India's Cries to British Humanity, &c.* By J. Peggs, late Missionary at Cuttack, Orissa. One vol. 8vo. 5s. Wightman and Co. By the fervent and exemplary zeal and perseverance of Mr. Peggs and a few other individuals, we hope these horrid Indian fires will soon be extinguished.

5. *Domestic Instructions on useful and interesting Subjects.* By Mrs. Matthias, Author of the "*Laundry Maid*." 2 vols. Seeley and Sons. This ingenious and evangelical work is written by a lady, who thinks most justly that "education can never begin too early."

6. *Farewell Discourses; being the last six Sermons delivered at Percy Chapel, St. Pancras, previously to the shutting up of the Chapel, and the consequent dispersion of the Congregation, in October, 1828.* By the Rev. James Haldane Stewart, M.A. 5s. Seeley and Sons. Very plain, serious, tender, and affectionate; full of Christ. We give a short extract from p. 103:—"Our way to the Father by the Spirit is very clear and very simple; it is all summed up in one word—JESUS.

"Jesus, the Son of God, Matt. xvi. 16.

"Jesus, our Saviour, Matt. i. 21.

"Jesus, our Lord, 2 Pet. ii. 1.

"Jesus, our life, Col. iii. 4.

"Jesus, our head, Col. i. 18.

"Jesus, our strength, 2 Cor. xii. 9.

"Jesus, our righteousness, 1 Cor. i. 30.

"Jesus, our advocate, 1 John ii. 1.

"Jesus, our example, 1 Pet. ii. 21.

"Jesus, our hope, 1 Tim. i. 1.

"Jesus, our joy, 1 Pet. i. 8.

"Jesus, our all in all, Col. iii. 11.

"Stand fast, then, my beloved friends, in Him."

7. *Stories from Church History, from the introduction of Christianity to the Sixteenth Century.* By the Author of "*Early Recollections*." 6s. Seeley and Sons. A very neat little volume, well fitted to accomplish its purpose.

8. *The Sinner's Justifying Righteousness.* By John Beart, with an Introduction by Thomas Jones, of Creaton. 3s. Seeley and Sons. A seasonable reprint of a work that has had high and deserved reputation.

9. *Missionary Journal of the Rev. Joseph Wolff, Missionary to the Jews.* Vol. 3. Duncan, Seeley. Price 8s.

10. *Serious Essays on the Truths of the Glorious Gospel, and the various branches of vital experience, for the use of true Christians.* By the late John Ryland, D.D. of Bristol. 1 vol. 18mo. Third edition.

11. *Kent's Original Gospel Hymns; a new Edition, being the Sixth, with a Portrait and thirty additional Hymns.* 1 vol. 18mo. bound in red cloth. Also by the same Author.

12. *The Fall and Restoration of Zion the City of God.*

13. *Dobell's Christian's Golden Treasure and Companion in his Journey to Heaven.* 2 vols. 18mo. portrait.

14. *Pilgrims' Hymns.* By William Westthorpe.

15. *Christian Baptism.* The Rev. Isaac Orchard, late pastor of the Independent Church, West Street, Walworth, has at the request of the Baptist Church at Lambeth, published the Sermon which he preached Dec. 28, 1828, immediately before his receiving the ordinance of Baptism.

16. *Illustrations of the Phraseology of Scripture.* By William Day, Edinburgh. Price 3s. boards.

17. *The Monthly Bible Class Book, upon the American plan; or Scriptural aids to promote a revival of Religion among the rising generation, &c. &c.* Vol. I. Gospel by John. By John Morison. Westley and Davis. An interesting periodical tract for those children who have superior advantages of education.

18. *Thoughts on Special Prayer for the Revival of Vital Religion; in a Letter addressed to the Ministers and Deacons of the Baptist Associated Churches for part of the Western District, meeting at Taunton, Jan. 14, 1829.* By John Toms. Wightman and Cramp. Price 3d. Very serious, affectionate, and seasonable.

19. *Anti-Slavery Monthly Reporter for February 1829. No. 45.*

20. *On the Principles and Practice of Education; a Public Lecture illustrative of the Pestalozzian and Chrestomathic Systems of Education, introduced at Dr. Duncan's School, Highgate Park: delivered at the Argyll Rooms, Regent Street, London, on Wednesday, Dec. 31, 1838. By J. de Prati, LL.D. Professor of the German and Italian Languages, &c. Price 1s.*

21. *Scripture Questions concerning the Life, Death, Resurrection, and Ascension of the Lord Jesus Christ. By Rev. Albert Judson, of America. Religious Tract Society, 56, Paternoster Row.*

22. *The Opening of the Sixth Seal; a sacred Poem. Second edition. Longman. Price 5s. 6d. This is poetry; whether it contain the true interpretation of "the sixth seal" is quite another question, into which we cannot enter at present. In little more than five weeks it has reached a second edition, which is inscribed to Professor Milman of Oxford. We anticipate that the anonymous writer will hereafter be recognized as a poet and give his name to the world, attached, we hope, to some good work that may contribute to make the world wiser and better.*

23. *Dr. Williams's Library, and the Debate on the Roman Catholic Claims, Jan. 20th, 1829; with the History of the adjourned Meeting on the 27th: to which is added, extracts from "The Manchester Socinian Controversy;" Laws relative to Dissenting Trusts; "A true Copy of the Last Will and Testament of the late Reverend Daniel Williams, D.D." first published in 1717; and "Papers relating to the late Daniel Williams, D.D. and the Trust established by his Will." The whole intended to shew the Necessity of an immediate Separation between the Trinitarian and Socinian Members of the General Body of Dissenting Ministers in London; and as an Appeal to the Evangelical Dissenters throughout the Kingdom, to support, by their pecuniary Contributions, a suit in Chancery, to recover the Library, &c. from the Socinians. With an Engraving of the Elevation of Dr. Williams's Library in Red Cross Street. By Joseph Ivimey. Price 4s. Wightman and Co.*

24. *Elements of Natural History, or an Introduction to Systematic Zoology, chiefly according to the Classification of Linnæus; with Illustrations of every Order. By John Howard Hinton, A.M. 4to. Price 5s.*

25. *To the Irreligious.—A Tract, by J. H. Hinton, A.M. Price 2d. or 14s. per hundred.*

26. *Two Sermons on Baptism, by the late Rev. James Dere, A.M. With a Preface and Notes, by Wm. Newman, D.D. Price 1s. 6d. Palmer.*

27. *A Memento for the Afflicted. By Barzillai Quaise. Price 3s. 6d.*

28. *Secker's Nonsuch Professor in his Meridian Splendour; to which is added, the Wedding Ring, a Sermon. A new edition, revised by the late Rev. Matthew Wilks. 18mo. 3s. boards.*

In the Press.

The Present State of Infanticide in India, chiefly extracted from the Parliamentary Papers of 1824 and 1828. By J. Peggs, late Missionary in Orissa.

Dr. Newman is preparing for the press, "Reminiscences relating to Mr. Booth." Any letters written by that eminent man, or exact copies of them, if addressed to him, to the care of Mr. Dyer, 6, Fen Court, Fenchurch Street, he will faithfully and promptly return as directed.

The Rev. J. H. Hinton, of Reading, is preparing for publication a Treatise on the Nature and Necessity of the Influence of the Holy Spirit.

A Christian Antidote to unreasonable Fear at the Present Crisis; in reply to the Second Speech of the Rev. W. Thorp against Catholic Emancipation. By John Leif-child.

The First Part of Mr. Jones's Course of Lectures on the Apocalypse (*now delivering at Aldermanbury*) will appear on the 1st of May. It will comprise the Lectures on the first three chapters of that book, and be succeeded by an additional part every other month, extending to four or five parts in the whole, and forming an octavo volume of five or six hundred pages.

Mr. David Wire is collecting materials for a History of Whitfield and his Contemporaries; and respectfully solicits the possessors of documents or letters relative to the same, to communicate them to him, at 30, St. Swithin's lane, City. All materials so entrusted to him, shall be carefully preserved and faithfully returned.

He is Risen: an Easter Offering, inscribed to the Governors of Christ's Hospital. 8vo.

We understand that the Rev. Dr. Wait, of Cambridge, is about to commence a "Repertorium Theologicum," or Critical Record of Theological Literature; in which Dissertations on Theological Antiquities, the State of the Text, and other subjects of necessary inquiry, will be contained; in which also foreign works on Divinity will be condensed, so as to form a complete work of reference to the Biblical Scholar.

Miss M. A. Browne, the Author of "Mont Blanc," "Ada," &c. is about to publish a small volume of Sacred Poetry. Dedicated to the Rev. H. H. Milman, Professor of Poetry at the University of Oxford.

OBITUARY.

CORPORAL LARNER.

Richard Larner, the subject of the following Obituary, was an honourable and consistent member of the Baptist church at Cirencester, but being brought into strait and difficult circumstances, was induced to take the rash step of enlisting in the army. This occurred at the close of April, 1821, and he embarked with the regiment for the Isle of France soon after. In this island he continued till his death, which took place at Port Louis, on the 12th of February, 1828. His exposed situation naturally excited many fears in the breasts of his Christian friends; these were, however, considerably allayed by his letters to his pastor and father, from which they were led to believe, that though in the midst of temptations and snares, he was enabled to maintain his Christian integrity. The following testimony, extracted from a letter written by one of the officers, and addressed to the father of the deceased, is highly gratifying. It is dated Mauritius, March 19, 1828:—

“Mr. Larner,

“I am sorry to inform you that your son Richard, of the Royal Staff Corps, departed this life on the 12th of February last. At the same time it is consoling to assure you, that your sorrow need not be that of those who have no hope, for I trust the happy spirit of your son is now in glory, in the presence of his Redeemer, in whom was all his hope and trust in life and at death.

“He was seized with a bowel complaint in the latter end of January, and was sent to the hospital, where he appeared to be recovering, in the prospect of which he wrote to a Christian friend, Serjeant Lamb, of the 99th regiment, stationed at Mahebourg, a place on the opposite side of the island. I have inclosed this letter, the last he ever wrote, which shews the resigned state of his

mind to the will of God. Shortly afterwards he had a relapse, which terminated in his death. I saw him a short time previous to his departure, in company with the Rev Mr. Tyerman, one of the deputation of the London Missionary Society, who is here waiting for the season to visit Madagascar; his views were not triumphant, but he enjoyed that calmness and serenity of mind attendant on a firm reliance on the everlasting covenant. He derived great comfort during his illness from the 31st of Jeremiah, and his heart was extremely tender, for whenever he heard the language of cursing and blasphemy from his comrades in sickness, it always drew from his eyes a flood of tears. A sermon was preached on the occasion by Mr. Tyerman, at the Missionary chapel, from Heb. vi. 12. which was numerously attended by soldiers and others who knew him.

“By his consistent conduct he gained the respect of both officers and soldiers who had any knowledge of his character, and who could not withhold their testimony to the power of divine grace, as exemplified in his walk and conversation. Colonel L'Estrange, the Commandant of the garrison, had a great esteem for him, and placed under his care one of his negro servant boys, to be instructed in reading and writing, and the principles of the Christian religion, and who made great progress. His loss is much felt by the few who call upon the name of the Lord in this land of darkness and iniquity, for he was a constant and cheerful attendant on the means of grace, and possessed a very edifying gift of prayer. You are no doubt aware, that he had the instruction of the soldiers' children of the company, whose eternal interests he made the chief object of his solicitude, and thereby won their affections, and their behaviour and deportment bore strong testimony to the diligence and zeal with which he

discharged his duty. We cannot find a man in the company to supply his place: thus these poor children, in your son, have lost a friend indeed. I sympathize with you in this afflictive dispensation of Almighty God, and need not remind you from whence to derive consolation, as I am writing to one who I trust can say, 'The Lord gave, and the Lord hath taken away: and blessed be the name of the Lord.'

"I remain, yours in the blessed hope of the Gospel of our Lord Jesus Christ,

"J. H. Lieutenant,
Royal Staff Corps."

Without wishing for a moment to extenuate the rashness of the act which placed the subject of this narrative in

scenes of peculiar temptation and trial, we may still learn from it the power and all-sufficiency of divine grace, which is able to educe good out of evil, and to make even the sins and infirmities of his people subservient to the promotion of his own glory. We see also how valuable and beneficial a thing is true religion, which not only can sanctify and secure the heart when most surrounded by temptation, but extending its benign influence to all the varieties of human condition, will prompt its possessor to seize upon every opportunity to adorn the doctrines of his profession, and to promote the best interests of his fellow men.

Cirencester.

D. W.

INTELLIGENCE.

DOMESTIC.

THE BAPTIST CHURCH, DORCHESTER.

We are happy to find that there is a pleasing prospect of the revival of religion in this ancient church. The following are the only circumstances known of its history:—

The Baptist church at Dorchester appears to have existed among the very earliest communities founded upon the independent plan of church government. During the Protectorate, the justly celebrated Mr. Henry Jessey visited this church, together with many others in the west of England.

Mr. Jessey had received episcopal ordination, but afterwards became pastor of an Independent church in London, which Wilson, in his History, calls *the first Independent Church in England*. In the year 1645, Mr. Jessey embraced the opinions of the Baptists, which accounts for his visiting the church at Dorchester a few years afterwards.

When Charles II. came to the throne, it is well known that a series of most disgraceful and oppressive acts were rapidly passed. By the first of these acts, 2000 clergymen were ejected from their livings, among whom was Mr. Francis Bamfield, who held the living of Sherborne, and was also prebend

of Exeter. He was a Baptist, and soon endured deeper afflictions under these persecuting statutes. At first he preached in his own house, but was speedily apprehended, and imprisoned for eight years in Dorchester gaol. About this period also, John Miller, who had possessed great wealth, but was ruined by fines and penalties, was shut up in the same prison for ten years.

In prison, Mr. Bamfield preached almost every day, and being encouraged by great success, he formed a church. Whether this church within the walls of the gaol was considered part of that of the same faith and order in the town, does not appear, though it is to be presumed they maintained as much intercourse as possible. About fifteen years afterwards, in 1685, Dorchester became a scene of still greater distress. When the blood-thirsty Jefferies pursued the work which his royal master was pleased to call "Jefferies' Campaign," Dorchester gaol was the prison-house of many saints; the two Hewlings, grandsons of Mr. Kiffin, an eminent Baptist minister in London, were among the number.

From 1689 to 1692, Mr. Thomas Cox was the pastor of the church, and represented it in each of those years at the general assembly in London.

Little is now known of its subsequent history, as the records of the church are lost; but it is certain that the Baptists had

a small chapel (now converted into a beer store) and a burial ground (now used for gardens). For many years this was the only dissenting place of worship in the town, except the Unitarian chapel; and when the Countess of Huntingdon's ministers first visited Dorchester, they were accommodated by the Baptists with the use of their chapel. Long after the Baptist church declined, the few remaining members continued to have a sermon preached once a year. At what time and in what way both the premises, and a small endowment, were lost from the denomination, cannot be clearly ascertained.

An attempt has recently been made to revive this ancient church; prospects of success have continued very encouraging throughout one year, and could a place of worship be obtained more convenient than the large room now occupied, there is no reason to doubt of complete success, as several members of other Baptist churches reside in the town, and are desirous of uniting in church fellowship. This undertaking has received the sanction of several ministers and friends, who have long regretted the extinction of one of the oldest churches in the denomination, situated too in a county town, where there is so much room for the labours of a faithful pastor.

FORM OF PETITION FOR THE ABOLITION OF SUTTEES.

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled:

The humble petition of the Congregation of ———, meeting in ———,
Sheweth,

That your petitioners have learned with the greatest regret, that the burning of living women with the dead bodies of their husbands, and other customs by which human life is wantonly sacrificed, continue to be practised with undiminished frequency in various parts of British India; and that pilgrimages to certain idolatrous temples in that country are superintended by the British authorities, as sources of revenue to the Honourable East India Company's Government.

That it further appears to your petitioners, that the existing regulations of the Sutte have increased the number of human sacrifices; and that the system pursued by the local Government, which allows a premium to certain agents, known by the name of pilgrim hunters, has occasioned an unprecedented increase of the native superstitions, contrary to the purport of a resolution of your Honourable House, passed in the year 1813, recognizing it as the duty of this

country to introduce among our Indian fellow subjects the blessings of Christianity.

Therefore your petitioners most earnestly implore your Honourable House to adopt such measures as may be deemed most expedient and effectual for the suppression of such murders, and for the abolition of the pilgrim tax, as alike abhorrent from the British character, and opposed to the welfare of our Indian possessions; and thus to remove the stigma which attaches to our national character, and to relieve the inhabitants of British India from a cruel scourge.

And your petitioners will ever pray.

PRESENTATION OF THE PETITIONS OF THE DISSENTING MINISTERS OF LONDON.

The petition, which embodied the resolutions passed at the Meeting of the Body of Dissenting Ministers at Redcross-street on the 27th of January, was signed by 69 ministers. We are not in possession of a correct list of the names, but the following we know were attached to it, which will fully justify the remark of Lord John Russell, that the petitioners were amongst the most respectable Dissenting Ministers in the metropolis.

Presbyterians.—Dr. T. Rees, Rev. Messrs. Aspland, Broadfoot, Belsham, Davidson, Fox, and Madge.

Independents.—Rev. Drs. Winter, J. P. Smith, and Humphrys, Rev. Messrs. Orme, J. Fletcher, G. Clayton, J. Blackburn, J. Yockney, A. Tidman, T. Harper, R. Halley, H. Townley, W. Walford, J. P. Dobson.

Baptists.—Drs. Newman and Cox. Rev. J. Hughes and T. Price.

On Wednesday evening, Feb. 12th, Lord John Russell presented the petition to the House of Commons, when, having described the character of the body from which it came, he stated, "there were to this petition the names of sixty-nine of the most eminent dissenting ministers in London and its vicinity. The petitioners were not indeed rich in revenues from the profession of their religion, but they were accustomed to the deep and earnest study of that religion, and they objected to the Church of England because it approximated to the Church of Rome. No man, therefore, could be farther than the petitioners were from inclining to the Roman Catholic faith; but, considering that every man had a right to the free exercise of his conscience in matters of religion, they thought it incumbent upon them to express their conscientious opinion, that religious tenets should be no bar to civil employment."

On Friday, Feb. 20th, Lord Holland presented the petition to the House of Lords, and said, that it came from a body of men

well known to the government of the country, although, perhaps, not equally well known to their Lordships. It was perfectly true that they had no corporate capacity—that they possessed no corporate or legal existence; it was likewise true, that they held no actual office of emolument or trust under his Majesty's government, and that they had no right to claim any authority, save such as their piety, their learning, and their moral lives gave them in the respective congregations over which they presided.

Though he was sure they would be the last in the world to wish him to ascribe to them any power or authority with which they were not legally invested, and though none, he believed, were more remarkable for the exercise of manifold virtues, he thought it but right to observe, that these petitioners had, as a body, been long recognized by the government of this country, and that they were the successors and representatives of those men who negotiated, through no less a man than the great Mr. Locke, with the government, the Toleration Act, the cornerstone of that great and glorious edifice which he trusted would be now fully completed: they were the descendants and representatives of such men, and they had been uniformly remarkable for their devotion to the cause of civil and religious liberty, and their loyal attachment to the throne.

Without resorting to any invidious comparisons, were the Noble and Right Reverend Lords who sat on the opposite benches present in the House, they would allow him to say, that there was no class of men in this country to whom his Majesty's family were more deeply indebted, than those Protestant Dissenters; and so strongly was that felt, that every Prince of the House of Brunswick, on his accession to the throne, received upon the throne an address from these Protestant Dissenters. It was quite true that they were not invested with any corporate capacity, but these petitioners were intimately connected, he believed, with all the old Protestant Dissenters in England, consisting of not less than 3,500,000, exclusive of the Wesleyan and other Methodists.

They were, as he had remarked, distinguished for their attachment to the reigning family—they were decidedly opposed to the errors of the Church of Rome—they had always been keen in detecting any thing like an approach to civil or ecclesiastical tyranny, and the first to expose and defeat the attempt. Such were the men who now approached their Lordships, praying them to extend the principles of civil and religious liberty to all classes of his Majesty's subjects.

He would confess, that if he required any new fact to render him favourable to the great measure of Catholic emancipation—if

he required any authority to induce him to support that cause—the authority of such men would weigh more with him, than that of almost any other body of men in the kingdom. He had, moreover, to mention, that this petition was not open to an objection which had been made to one on a former evening. This petition had been adopted in pursuance of a resolution, which had been agreed to before the intentions of his Majesty's government had been made known. That resolution was adopted at a very full meeting, and the majority in its favour was not less than three to one, bearing nearly the same proportion as those who signed did to those who had not signed this petition.

He was sure their Lordships would give a favourable consideration to the petition of such men, who counted amongst their body such distinguished names as Watts, Doddridge, and Lardner.

The petition was then presented, and read at length.

LIVERPOOL SOCIETY IN AID OF THE OPERATIONS OF THE SERAMPORE MISSIONARIES.

A public meeting was held at Great George-street Chapel, Liverpool, on the 20th of January, 1829, the Rev. Dr. Raffles in the Chair. After the Rev. Moses Fisher had engaged in prayer, the following resolutions were unanimously adopted.

Moved by Dr. Steadman, and seconded by Nicholas Hurry, Esq.:

1. That a Society be now formed, in aid of the Translations, the Missionary Stations, the Native Schools, and the College, conducted by the Serampore Brethren.

Moved by Dr. Marshman, and seconded by Edward Baines, jun. Esq.:

2. That the following Gentlemen be a Committee for the present year, for carrying the preceding resolution into effect; viz.

Rev. Dr. Raffles,	Samuel Hope,
M. Fisher,	William Hope,
Dr. Stewart,	Nicholas Hurry,
James Cropper,	Chris. Hird Jones,
James Heyworth,	William Kay,
Laurence Heyworth,	William Laird,
George K. Holden,	John Priestley,
Adam Hodgson,	A. Wedgwood,
David Hodgson,	Esquires.
and that Messrs. William Hope and C. H. Jones be requested to act as Secretaries,	
and S. Hope, Esq. as Treasurer.	

Moved by the Rev. M. Fisher, and seconded by L. Heyworth, Esq.

3. That convinced of the infallibility of the divine promises, which declare that the knowledge of the Lord shall cover the whole earth; and aware of the very limited degrees in which these predictions are as yet fulfilled; this meeting deems it an impera-

tive duty to seek the influences of the Holy Spirit, on behalf not only of the Serampore Brethren, but of all, at home and abroad, of every denomination, who are engaged in diffusing the light of the Gospel.

Moved by the Rev. Dr. Stewart, and seconded by Mr. C. H. Jones :

4. That in the prospect of Dr. Marshman's immediate departure, with the view of his resuming labours at Serampore, this meeting commends him, and those who may accompany him, to the providential guidance and blessing of God ; and prays for the continued prosperity of the cause to which he and his valued colleagues have so long and so disinterestedly devoted themselves.

Moved by John Priestley, Esq. and seconded by S. Hope, Esq.

5. That the thanks of this meeting be presented to the Chairman, for the friendly regard he has ever evinced towards the objects and proceedings of the Serampore brethren, and for his kind aid on the present occasion.

* * We have inserted the above simply as an article of intelligence: individuals, in such cases, of course do as they think proper. Our readers must be fully aware, from what has appeared in preceding Numbers of this work, that *we* are identified in opinion with the Committee of the Baptist Missionary Society.

EDITORS.

NORTH SURRY AND MIDDLESEX MISSION.

Of the efforts made in this direction by the Berks and West London Association, a pleasing idea may be formed by the following simple communication from one of its agents.

*To the Rev. J. H. Hinton, Reading,
Staines, Jan. 9, 1829.*

MY DEAR SIR,

I am happy to inform you that the village stations in which I labour, wear a very gratifying and encouraging aspect. There is a greater disposition to hear, and a more devout attention paid to the gospel generally than I have before seen ; and I think there are greater proofs, that in most of the villages the Lord is blessing his word to the souls of the people. I herewith send you the journal of a week, with a few particulars relating to each of the stations : as it regards the number of hearers, it must, however, be remembered that the weather occasions a considerable variation, as many of them come from a distance.

Sunday evening. Preached at Thorpe ; present about 100 ; was much pleased with the conversation of a young man, to whom I have not before adverted, who expressed his love to the Saviour, and his desire to follow

him. Another engages with much piety and fervour at our prayer meetings. There is also an aged woman, who has been confined for some time by affliction ; and to a friend who visited her last week she said, " Before Mr. H. came to Thorpe to preach, I was unconcerned about my soul and eternal things ; but now these occupy the whole of my attention. I hope for salvation through the merits of Jesus Christ ; and if I could be assured of my interest in him, I would gladly leave this world to be with him for ever." I might mention other instances equally pleasing.

Monday evening. Preached at Englefield Green, Egham. I have now obtained a room in this destitute and depraved place. At my first and second visits very few attended, but this evening there were about 30 present, which nearly fills the room, as it is small. One of our members conducts service here on Sabbath afternoons and evenings.

Tuesday evening. Preached at Wraysbury : present from 80 to 100. On the Sabbath evening there are frequently 150, or more ; and the Sabbath-school contains from 40 to 50 children, though it has been considerably lessened by church influence. Prayer-meetings are also held, and tracts distributed on the loan plan ; and by the blessing of God, we hope the seed sown will spring up to his glory. A new place of worship is much needed in this village ; a few friends have commenced subscribing to the object, and subscriptions and donations will be thankfully received by Mr. W. Buckland.

Wednesday evening. Preached at Staines.

Thursday evening. Preached at Halifax : present 25. Here much opposition is experienced from a person of influence, in a very responsible station, who declares that those who attend the meeting shall not partake of the church-gifts, so that the number, though small, is nevertheless gratifying, under present circumstances. A small Sunday-school has been established, and is conducted by two respectable friends in the neighbourhood.

Friday evening. Preached at Harmondsworth : present between 50 and 60. This is a very encouraging station. Here is a Sunday-school of 50 children ; prayer-meetings are also held, and the place, which will hold about 100 persons, is not large enough for the Sabbath evening congregation. Thus the blessing of the Lord has attended the exertions made for the benefit of immortal souls, and the promotion of his glory in this village, which, but two years ago, was destitute of the gospel, and it is hoped that angels have rejoiced over sinners brought to repentance.

Though I have finished my week's journal, there is another village I must not forget to mention ; St. Ann's Heath. Here from 40

to 50 attend on a week evening, and it is hoped that many have received the truth in the love of it. One of our friends preaches here on Sabbath afternoons, and prayer-meetings are also held. There are other villages in which I occasionally preach, and it will be seen by this statement that I have more stations than I can possibly visit every week; consequently some are visited by me once a fortnight only, and prayer-meetings arranged accordingly.

Thus I have given you a short and condensed statement of the village stations in which I preach, under the patronage of the Berks and West London Association; and I trust the Society will see that their exertions on behalf of the dark villages of our country, and of our own neighbourhood, are not in vain in the Lord. I hope also the religious public will see that the Society demands and deserves their contributions and prayers. I might have drawn up a more pathetic statement and appeal, but I love naked and undisguised facts; and I am persuaded these will produce the greatest effect on candid and ingenuous minds.

I am, my dear Sir,
Yours respectfully and affectionately,
GREGORY HAWSON.

WOOLWICH AUXILIARY MISSIONARY SOCIETY.

On Wednesday evening, Feb. 18, 1829, the fifth annual meeting of the Woolwich Auxiliary Baptist Missionary Society was held in the Methodist chapel of that town. The interesting services of the evening were commenced by singing the 89th psalm, when the Rev. A. Freeman engaged in prayer; after which Joseph Maitland, Esq. was called to the chair, when the following ministers addressed the meeting and took part in the services of the evening:—the Rev. Messrs. Mann, Dyer, Carey, Thomas, and Holland, of London; Rev. J. Blake-man, of Crayford; and the Rev. A. Freeman, W. B. Bowes, T. James, T. Sharpe, and Mr. Davis, of Woolwich. The collection amounted to 9l. 2s. 6d.

W. B. B.

ORDINATIONS, &c.

PORTSEA.

On Thursday, Jan. 15, 1829, the Rev. John Davis, late of Bradford Academy, Yorkshire, was set apart to the office of co-pastor over the church meeting in Ebenezer Chapel, Portsea. The Rev. T. Tilly commenced the service in the morning by reading suitable portions of Scripture and prayer; the Rev. John Neave delivered a discourse on the nature and constitution of a Gospel

church, and asked the usual questions of the church and the minister.

The Rev. R. Davis of Walworth, (the worthy father of the young minister,) offered the ordination prayer and delivered an affectionate charge to his Son from 2 Tim. ii. 1. "Thou therefore my son, be strong in the grace that is in Christ Jesus." The Rev. W. Brand concluded in prayer. The charge to the people was delivered in the evening by the Rev. C. E. Birt, from Heb. xiii. 17. The devotional parts of the services were conducted by the Rev. Messrs. Shoveller, Clay, Morris and Arnot.

The solemn services of the day were concluded in prayer by the Rev. John Headden the senior pastor of the church.

The Gospel was first preached in this populous neighbourhood about 18 years since, by some of the members of the church in Meeting-house alley, whose zealous labours in several parts of the vicinity have been so far blessed of God, that there are now seven Baptist churches established, all enjoying a pleasing degree of prosperity, and all living upon the strictest terms of brotherly affection and Christian harmony.

EXETER.

Rev. S. Kilpin has resigned his pastoral office over the old Baptist church, South-street, Exeter. This has been done in the most affectionate manner. The church and congregation were never more numerous, united, or spiritual. Mr. Brewer, Mr. Kilpin's assistant, has been strongly recommended by him as his successor. Mr. K. has a chapel that will contain 300 people in his own little missionary station, where there has been preaching several years now, in the midst of a dense population, nearly a mile from the other place of worship. Here (D. V.) he hopes to see a church gradually rise for God. May the little one become a thousand!

NOTICES.

On Friday, May 1, the Rev. Isaiah Birt will preach the Sermon to young people, at the Rev. R. Davis's, East-street, Walworth, at four o'clock, for Walworth School.

The Fifteenth Anniversary of the Bedfordshire Association of Baptist Churches, will be holden at Blunham, in the said county, on Wednesday, the 6th of May next. Brethren Cuttris of Ridgmount, and Hinde of Sharnbrook, are appointed to preach.

Errata.—Page 118. For "Dr. Cox," read "Rev. Joseph Hughes." The former was unavoidably prevented being present on that solemn occasion.—Same page, for "Anderson," read "Henderson."

IRISH CHRONICLE,

APRIL, 1829.

AMIDST various causes of gratitude, the friends of the Baptist Irish Society have had much occasion for thankfulness, not only for the direction of divine Providence, as to the selection of suitable agents to carry forward its benevolent intentions, but also for the continued preservation of their lives. We are now, however, called upon submissively to record the death of one of our most pious, zealous, and persevering Scripture readers, *Thomas Bushe*. The journals of this worthy man's exertions from month to month, fully testified the earnestness of his mind in the cause in which he was engaged; and the statements of Mr. Thomas entirely confirmed these communications. As to his departure from this world, we refer our readers to the present number of the Chronicle, in which they will find upon what a firm foundation he rested his immortal hopes, and what substantial support he derived thence. He has left behind, we lament to add, a widow and six children, in circumstances of destitution, to mourn his loss. We sincerely hope they will be enabled to look to Him who is the husband of the widow, and the father of the fatherless; and that many instances of effective sympathy will be afforded to alleviate the severity, and diminish the bitterness of their distress.

From the Rev. J. P. Briscoe to the Secretaries.

Ballina, 19th Jan. 1829.

MY DEAR BRETHREN,
FROM the Journals of the inspectors which I now forward, you will ascertain how, and with what success they have been employed during the last month. It is encouraging to observe, that notwithstanding the continued and determined opposition with which we meet, there is some little good resulting from our endeavours. The letters of B. and C. will, I think, afford you pleasure on perusal, as they will shew you that there is a spirit of enquiry excited, and without this we cannot expect to succeed; but when there appears to be a practical regard paid to the admonition of the Lord, "Stand ye in the ways; and see; and ask for the old paths, where is the good way, and walk therein, then there is reason to hope that those who were wearied in the greatness of their way will find rest for their souls.

Since I last addressed you I have been engaged amongst the schools, and in preaching in different places, and generally to good congregations. In Ballina my congregations continue respectable in point of numbers, and I would humbly hope that some good impressions have been made. May the Lord strengthen and perpetuate them. I recently spent a Sabbath in Sligo, and preached for the Independents there, who, at that time, were destitute of a minister. About a fortnight or three weeks ago, I baptized three persons in Mountain River, who are added to our little church, which now consists of fourteen members, and we have still the prospect of an increase. The

settlement of a church in this country, formed on scriptural principles, is in reality of more importance, and more directly calculated to promote the objects of our Society than may appear on the first view of the circumstance.

I am sorry to inform you that the Hammersmith school, (No. 1. in my return,) is considerably reduced in point of numbers, through the determined and systematic opposition with which, for some time past it has had to contend. I mention this in order if possible to induce the friends at Hammersmith to make a little extra exertion on its behalf. If they could raise three or four pounds, to be laid out in articles of clothing, I am sure it would be productive of much good. Mrs. B. would gladly superintend the making of the different articles, and the distribution of them.

I remain,

Dear brethren,

Yours affectionately,

J. P. BRISCOE.

From the Rev. J. Wilson to the Secretaries.

Sligo, Feb. 17th, 1829.

DEAR BRETHREN,
THE journals of the Readers which accompany this, will with few exceptions, be read with great pleasure, as they satisfactorily shew, that notwithstanding all the agitation that prevails in the country, and all the opposition that is given to our operations, the work is going on. Many continue to hear the word of truth read and preached, and the hearts of some are opened to receive it,

and at the risk of their lives, they act in conformity to it so far as discovered.

There are individuals within my knowledge at the present moment, who not many months ago, were in what is considered here comfortable circumstances, but are now living exclusively on potatoes, and have neither sheet, blanket, nor any other article to cover them at night, save the rags that hang on them by day.

I have the pleasure to inform you, that I have received instructions from Scotland to employ another Sabbath Reader, at the expense of a few friends there. As these are agents who are effecting the emancipation of Ireland, at least whom I conceive to be the most useful in that glorious work, this is cause of gratitude.

And I had previously become acquainted with a man whom I considered to be decidedly pious, but did not venture to employ him, even at the small salary of four pounds a year, because of the very low state of the funds of the society.

This is cause of deep regret, and certain I am, that the religious public in England are, either not fully acquainted with the real state of this country, or that it has not been duly considered by them. Here are ignorance, and error, and wretchedness in every possible shape, and though it cannot be strictly said by the people "no one careth for our souls," yet there are such multitudes here who care not, if we may judge from their conduct, for their own souls, that it becomes the duty of Christians to "seek them out;" and if we cannot get at those who are shielded in their own imagined security, we should assuredly persevere in our efforts to rescue the rising generation from plunging into these fastnesses of satan.

It will, however, afford you pleasure to learn that the interest felt on these subjects is not decreasing here, for those who are able to contribute to further the objects of the society, are *continuing* or *adding* to the subscriptions, and I hope my list of subscribers will be again a little increased.

I am at present fully occupied in visiting and inspecting my schools, and collecting the subscriptions in my district; that I may have these completed in time to go to the north. Several of the schools are still most violently opposed, but others are doing as well as ever.

Yours affectionately,
J. WILSON.

From Stephen Ryan, to the Rev. W. Thomas.

REV. SIR,
I sit down to address you on a subject mixed with melancholy and joy. I say melancholy, because the character (Thomas Bushe) of whom I would write, is now

to all appearance at the point of dissolution, and as you by more than seven years' experience know, has been a tried, decided and valuable servant of the Society; and for my part I lose a brother in tribulation, who never since his conversion, (which he states to have been in Tomgrany sitting under one of your sermons on election and free grace,) swerved a moment, but was on every occasion, at least foremost with the foremost, in dissipating darkness and disseminating the torch of Gospel light both by word and example. It may be said of him in verity, that he was instant in season and out of season.

I said joy, because if the Society and you Sir, with every true follower of the Lamb, who prize and know the real worth of souls, were to witness the patience and resignation of this second Job, (as he was often called by his bitterest enemies,) they and you could not fail of being much refreshed. I say if you were to hear him blessing the day his feet were directed to hear that soul cheering portion of the word of God explained, "Being justified freely by his grace," Rom. iii., renouncing the flesh, despising this transitory world and its perishable and fleeting vanities, committing his wife and six children to him who has promised to be a father to the fatherless, and a husband to the widow, but above all, committing his soul to God as to a faithful Creator through the merits and mediation of the crucified Redeemer, whose blood cleanseth from all sin. I say in my mind, it would be a cause of joy and consolation to every member of the Baptist Irish Society, that ever they were instrumental in sending the Gospel to this benighted land.

And to you Sir, who are the instrument under a gracious and good God, of bringing him, me, and many others out of gross darkness which enveloped our understandings, into the marvellous light of the glorious Gospel of Christ who is the image of God.

I remain, Rev. Sir, your obedient and sincere servant in the last and greatest cause,

STEPHEN RYAN.

From Stephen Ryan to the Rev. W. Thomas.

Mount Shannon, Feb. 12th, 1829.

REV. SIR,
You are already aware that I have lost a brother, who has always proved himself so. Of his decision, principle and character, I need say nothing to you Sir, who I may say knew his heart; and though highly you esteemed and valued him, it was not equal to his merits, for you scarcely could know a quarter of his attachment to the Baptist Irish Society and the cause of Christ in which he was warmly embarked. He was a Christian

indeed. The law of kindness was ever on his lips, and not on his lips only, but he continually exhibited in his life the characteristics of a true follower of the Lamb. He was instant in season, and loved to quote the Scriptures, but never did he quote them with more ease and frequency than they emanated from him in his last afflicted days; his every word was submission and resignation to the will and providence of that God he so ardently loved. I visited his widow's abode yesterday, it was an affecting scene to see her and her children running and crying round me calling (but alas in vain) to the father that I was come, but when these emotions subsided, they told me many of his expressions: he frequently made friendly mention of your name and Captain D. and a Mrs. S. in Limerick. He was perpetually repeating by way of soliloquy scriptural phrases.

STEPHEN RYAN.

From the Rev. W. Thomas to the Secretaries.

Limerick, Jan. 19, 1829.

MY DEAR SIRS,

I FORWARD to you the Irish Readers' journals as usual, with two or three exceptions, which have not yet come to hand. Thomas Bush's I could not expect, as he is very ill; and I fear, if the Lord has not interposed, by this he is in the other world. If it be the divine will to remove him, the Society will sustain a great loss in the death of their pious and devoted servant; the Lord has prepared him for himself. I often heard him express his gratitude to the Society for a preached Gospel. Since the Lord has called him by his grace out of popery and nature's darkness, he has adorned and proclaimed the Gospel of his God and Saviour with earnestness and zeal. He often dwelt with pleasure on the words from which he heard me preach the sermon that the Holy Spirit made the power of God to his salvation, Rom. iii. 24, 25, 26. "Being justified freely by his grace, through the redemption that is in Christ Jesus," &c.

Mr. S. keeps A. Thynne so busy, that I was informed he had not time to write his journal for the past month. He is greatly pleased with him. I send you a journal from John N. the Society's schoolmaster and reader at K. in the west; it is full of labour, but it only gives a glance of his work, his exertions, and the attention of the people to hear the Irish Scriptures, and his pious remarks on them as he reads is unprecedented. Besides his day school and Sabbath reading, he has an adult night school, where numbers hear, and are taught to read the Irish Scriptures. What a blessing in that distant and remote place, where the

people never heard of the Scriptures. Until the Society sent me among them, they were as destitute as the idolatrous nations. The priest spoke greatly against N. but, surprising as it may appear, some of the people got up in the chapel and contradicted him, saying, that N. was not the man which he represented him to be. I trust this work will not be let fall to the ground for want of support. Those who can aid the cause, and do not, will have to give an account to God, for it is the cause of God and truth, and of perishing sinners. Poor N. has no pay for his night school, and has consumed about 10lbs. of candles at his own expence, in about a month, teaching the people.

I have just come from a long journey. I preached and expounded the Scriptures in a number of places in the counties of Clare, Limerick, Tipperary, and King's County. In some places I had a number of Roman Catholics, who were very attentive to the word. The school at Parson's Town wants furniture very much; in fact, a larger place; as the school has considerably improved. Furniture is very much wanted for the schools. If I had some money for this purpose, I would make it go as far as possible. J. S. Esq. a very respectable and influential gentleman, has left popery a few days ago, and has read his recantation, and is become a decided Protestant from conviction.

Yours, &c.

W. THOMAS.

From the Rev. W. Thomas to the Secretaries.

Limerick, Feb. 18th, 1829.

MY DEAR SIRS,

IMMEDIATELY after sending off my monthly letters to you with the Reader's Journals, I went to Ballycar about sixteen miles from Limerick in the county of Clare, where I preached six or seven times to chiefly reformed Roman Catholics. I returned on the 30th of January to Limerick, and next day, 31st, went off to Cloughjordan. Lord's day, 1st, I preached there and administered the ordinance of the Lord's Supper, and expounded the Scriptures in the evening at Claremount, about five miles from Cloughjordan, the latter thirty-five from Limerick. Having a severe cold, I was requested to stop next day and lectured in the evening. On the 4th, I went to Nenagh. On the 5th, I went to Bindhill, inspected the school, which gave me great satisfaction, and preached in the evening to a considerable congregation; next day I arrived in Limerick.

On the 8th, had a meeting in my own house, and visited some sick persons. On the 9th, went off to see Thomas Bushe, who I heard was on the point of death, and to

see the schools in that direction and preach. As I went on, I was informed that the Society's Itinerant reader, Thomas Bushe, was buried the day before.

He was an eminent servant of God, in him the Baptist Irish Society has lost one of its most distinguished ornaments, and in truth, a zealous, patient, and devotional advocate; with burning zeal he was eminently pious and patient; he bore the contradiction of sinners against himself, with great meekness, so that some who came to try and taunt him, were astonished at his patience, and called him Job. I greatly lament his loss, while I have reason to rejoice, particularly as he was converted under my ministry, that he continued faithful unto death and received the crown of life.

In his conversion and salvation there is abundant encouragement and recompence to the Society for all their exertions; but this is only a small portion of the fruit of their work of faith and labour of love, which the divine spirit has been pleased to bless and acknowledge.

On the 11th Feb. I went to Moynoe to see his poor widow and six helpless children. I stopped about three hours with them, it was a time of great feeling. I did every thing I could to instruct and comfort them, and prayed with them and for them. Their loss is irreparable. In every respect the widow lost the best of husbands, and the children the most affectionate of fathers. He was esteemed and respected by those who knew how to estimate his worth. He died on the 7th, and was buried on the 9th of February. He served the society without a blot on his character for about seven years. The Rev. John Franks liked him greatly when he saw him here last October, as a man of piety and worth, and mighty in the Scriptures. As I passed through Scariff, I was hooted and shouted at, and called many names.

After leaving the afflicted family, I went on to Mount Shannon in the county Galway. I inspected the Mary's philanthropic school there, with which I was greatly pleased; and in the evening at Clonola near Mount Shannon, I preached our departed friend's funeral sermon, to a crowded and greatly affected congregation, from Matt. xxiv. 44. "Be ye also ready, for in such an hour as ye think not the son of man cometh."

On the 12th, I inspected the Clonola School, and returned as far as Tomgrany. On my way, I came to the grave of our friend Bushe, but he could not speak to me, he could not lift up his countenance with brightness as he did whenever he saw me come to the country. But now he beholds his Saviour's face in glory, who redeemed him with his precious blood, and clothed him with his righteousness, and he

is now before the throne of God, in whose presence there is fulness of joy, and at his right hand pleasures for evermore. As I returned to Tomgrany, I was again hissed and shouted at, and again next day on the way to Killaloe. On the 13th, I had a long walk over the Ogonelly hills, inspected the Rahena and Anghnish schools, which are doing very well. I found 86 scholars in the latter, 25 of whom were in the Testament class, and read very well, and committed a great deal to memory; this is called the Seven Oaks school. In the evening I got to Killaloe, and next morning took the packet to Limerick.

I hope my kind friends will remember me at a throne of grace. Believe me to be, my dear Sirs,

Yours in truth and affection,
W. THOMAS.

At the last meeting of the Committee it was resolved, that it being thought necessary to employ a collecting Agent, to obtain the requisite funds for prosecuting the objects of the Society, Mr. Davis of Clonmel be requested to remove to London, and that his time be principally devoted to this service.

The last paragraph of Mr. Briscoe's letter having been forwarded to the friends at Hammersmith, has been most promptly and kindly attended to, and five pounds have been collected and transmitted by Mrs. Otridge "as Treasurer of the Hammersmith Female Association for promoting the circulation of the Scriptures in Ireland, and the support of the Hammersmith School," in conformity with Mr. B.'s suggestion.

CONTRIBUTIONS.

	£.	s.	d.
Mr. Biddle, per Rev. Mr. Upton	2	0	0
I. P. per Rev. Mr. Dyer	1	0	0
Rev. Mr. Stewart, per ditto, Saw- bridgeworth	1	1	0
An old right Hand	1	0	0
Mrs. Fernie, Tottenham, for Mary's Philanthropic School.	10	1	0

*Subscriptions received by W. Burls, Esq.
56, Lothbury, Treasurer; Rev. J. Ivimey, 51,
Devonshire Street, Queen Square; and Rev.
G. Pritchard, 16, Thornhaugh Street, gra-
tuitous Secretaries.*

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London : or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

CALCUTTA.

From the "Auxiliary Missionary Herald" published by our friends at this station, we make the following miscellaneous extracts :—

From the Journal of a Missionary resident in Calcutta.

"12th Feb.—At Bow Bazar Chapel, a Baboo, after listening a good while to my preaching, addressed me in the following manner. How can we, who have heard but recently of the religion of Christ, forsake the religion of our fathers, unless you produce convincing evidence of the truth of Christianity? If you can convince me, by fair reasoning, that you are right, and we are wrong, I will immediately embrace the Christian faith. *Miss.* What we proclaim and invite you to embrace, if you calmly examine, you will find very striking. None ever heard of any one beside Christ Jesus, who died, the just for the unjust, in order to deliver sinners from eternal misery. *Bab.* There will be no end to our arguments, if you continue to praise your religion, and I mine : why should I believe you, who are a stranger to me, and disbelieve what my spiritual teachers say, unless you give me something satisfactory? *Miss.* The merits of any system of religion must be ascertained by examination. Suppose you are in want of a piece of gold, and a friend of yours, a Brahmin, should offer you a piece for sale, would you not examine it, and ascertain its quality, before you made the bargain; and if, after examination, it should prove base, would you, to please your friend, buy that which was of no value? *Bab.* Of course, if I wished to purchase some gold, I should first examine it, whoever might offer it for sale. *Miss.* Infinitely more precious than

gold is salvation, without which we must be miserable for ever. The person or book which professes to direct us to heaven should be carefully examined before that direction is followed, lest we afterwards find ourselves awfully deceived. We do not wish you to embrace Christianity without examining its facts, precepts, and doctrines; but rather we recommend, we urge you to investigation, and in this way you will perceive which is superior, Christianity or Hindooism. *Bab.* I know much of the history of Christ, that he was holy, merciful, and died for the redemption of sinners; but we cannot believe in him, for we have no power in our hearts. *Miss.* If you pray to God, he will dispose your mind to believe; for he hath promised to do so. In company with this Baboo there were three others, all of whom gave much attention: they frequently repeated, that Christ was a debta, against whom nothing could be alleged; that he became incarnate in our country, and on our account, but that in time he would be worshipped by the Hindoos.

Feb. 13th.—Wellington Square Chapel. While addressing the congregation, which amounted to about sixty persons, a young Mussulman interrupted me by saying, You cannot say that we are ignorant of Jesus, for we know and believe in him. *Miss.* Do you believe that he died and arose again? *Mussul.* We do, for it is so recorded in the Koran. *Miss.* Do you believe him to be the last of all the prophets? *Mussul.* No, we believe that Mahomet is the last and greatest of all the prophets. *Miss.* How can you maintain that Mahomet is greater than Christ, who you have first confessed died and rose again; but Mahomet died, and rose not? To the last question he was unable to reply; upon which several of the hearers acknowledged by signs the force of the argument, and one boldly said that Christ was far superior to Mahomet. My interrogator feeling himself confuted, endeavoured to persuade the rest that he had not made the acknowledgment, but in vain; and some told him that the living were better than the dead. After speaking a short time longer, I dismissed my hearers.

ON THE DEFECTS OF NATIVE CONVERTS.

(From the *Missionary Intelligence*; published in Calcutta.)

Among the obstacles to the success of the gospel among the Heathen, the unworthy conduct of some who profess themselves converts is one. The mind of the Missionary is often much cast down, on discovering that his hopes respecting individuals prove delusive; and the opposers of the gospel in such cases are ready to cry out, "there, there—so would we have it." It is, however, well known to all who enter into the particulars of what is doing by Missionaries, that though some prove unfaithful, some also prove sincere converts to Christianity, and that all that objectors have said on the subject of unsound conversions, is to be received with limitations. Any person who can enter into the Scripture idea of conversion, must know, that even in the regenerate, "the infection of nature doth remain;" and that every appearance of doubtful, or even of really evil import, is not to be set down as a mark of a hypocrite or an apostate. "After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives." It is well known to every reader of history, how at the time of the Reformation the Popish party endeavoured to discredit that great and good work, by dwelling exclusively on the defects, real or imputed, of the leading men among the reformers. And that celebrated work, entitled, "The History of Variations," by Bossuet, bishop of Meaux, in France, the most imposing production perhaps of any which has appeared on the behalf of the Romish church, rests almost entirely on the candid confessions of their own imperfections, or the imputed defects of the leading reformers. "The great internal counteraction which that book carries with it, is to be found in its so much *overdoing*;" and the same may be said of the stress that is laid by some modern opposers of missionary efforts, on the defects of converts. They *overdo* the argument. The fact of so many natives having even nominally embraced the faith of Christ, proves that some impression has been made by Missionaries. Among those who have given cause to doubt the sincerity of their conversion, all are not radically defective; whilst of those who in silence persevere in walking humbly with God, little or nothing is heard by the public. The following passage from Scott's continuation of Milner's Church History, on the History of Bossuet, seems well worth the attention of all who allow too much to the argument against missions, arising from the imperfections of either missionaries or converts:—

"It has struck me in reading the Bishop of Meaux's work, that a writer equally able, equally unflinching, and, in particular, acting under the influence of a misguided conscience, would find little difficulty in composing much such a book, drawn from the New Testament itself, and directed against Christianity, as he has composed, professedly from the writings of the reformers against the Reformation." The 23d chapter of St. Matthew would be made to furnish specimens of the violent and unmeasured language in which the Founder of the system indulged, even against characters the most venerable for rank and station. The answers, "It is not meet to take the children's bread and cast it to dogs," and "Let the dead bury their dead: but go thou and preach the kingdom of God;" would be converted into proofs of insolence and imperiousness: which, with the sentence, "I am not come to send peace upon earth, but a sword:" "I am come to send fire on the earth, and what will I if it be already kindled?" would be considered as avowals, that the Author of the doctrine cared not what consequences followed from his attempts to establish it. The epistles to the Galatians and the Corinthians would be eminently serviceable to the composer of such a work. They would detect the same disagreements occurring among some principal agents in the cause,* as are objected to the Protestants; the same divisions and contentions among their converts, and abuses of sacred ordinances not less gross. Nay, the foulest charge of all, that men became more immoral and vile after embracing the reformed doctrine than ever before, would not be without its parallel, from the very words of an apostle: "Such fornication among you as is not so much as named among the Gentiles." Yet who does not see that all would be perversion and misrepresentation, and of no real weight? As it *would* be in the one case, so *is* it in the other."

MONGHYR.

From Mr. Leslie to the Secretary, dated Monghyr, 8th July, 1828.

The lapse of another quarter and upwards admonishes me to write. Alas! that nothing else should. But here I sit in mournful solitude, with little to keep up my spirits, and little that I can send to refresh yours. Were it not for the revelation that God has

* Gal. ii. 11—16.

given us concerning the ultimate conversion of the heathen, I should be ready to give up the ghost in despair. But the word of God abideth for ever; and on that word I do feel myself firmly depending.

I have one thing, however, to tell you, which is of an unusual nature here, and as far as I know is unprecedented, to the same extent, at any other station—a thing which I am willing to hope is an omen of good. You will recollect that I told you in my last, that I had erected a new meeting-house, and I think I gave you some account also of its opening, and of the crowd that attended.* I expected the crowd that came, and I thought it probable that a similarly numerous company might attend for a few succeeding sabbaths; but I did not anticipate what has happened. The place has been well attended every Sabbath, and sometimes such numbers have come, that there was no room to allow them to enter. I think that if the meeting-house had been two or three times as large as it is, it would sometimes have been filled. The greater number of hearers have no doubt come from curiosity; but oftentimes extraordinary attention has been observed in their countenances while the gospel has been proclaimed. Since this meeting-house has been built, hundreds, yea, I can say with truth, thousands have heard the name of Christ.

About a year ago, a faqueer, the heir to a very large property in land, came to Monghyr to attend the court on some law business. Through the providence of God he was brought into contact with some of our native Christians, from whom he heard the gospel and received gospels and tracts. After his legal business was settled he called on me; and certainly his appearance did not produce any very favourable impression on my mind. His body was rubbed over with dust, in the manner of faqueers, his hair was exceedingly long, and bound round his head in the manner of a turban, and in his hand was a string of large seeds, or the stones of some fruit, which he was counting over in precisely the same manner as the Roman Catholics do their strings of beads, and I believe for much the same purpose. I sat down and conversed with him, but did not discover in him any great disposition to enquire into Christianity. At length we parted with the usual ceremonies, and he returned to his house, which is about 60 miles off, carrying with him the gospels and tracts. These he read and dispersed among all his friends, and the consequence has been that he himself has thrown away his beads, washed the dust off his body, and though he has not

yet renounced his caste, he has declared himself a believer on Christ. A great clamour has been raised, and he is threatened with disinheritaunce, which I suppose will be his fate, if he takes the last step, that of fairly casting himself among us. Poor man, I greatly pity him! He is with us at present, and has been so for some time; and he frequently gives us much pleasure; but he is timorous, and I fear greatly for him. A few weeks ago he was, through some unintentional accident, thrown into confinement, which gave great triumph to his enemies and the enemies of Christianity. I wrote to the magistrate on his behalf, stating the real circumstances of the case, which I knew, and had the pleasure to receive a very respectful reply, with the instant liberation of the man. The triumph, therefore, of his enemies was but short. But on its becoming known throughout the whole town that he was liberated through my interference, the clamour became general that he had become a Christian, and almost day and night he is besieged by the Brahmins and rich natives, all poisoning his mind against Christianity. What will be the end of it I know not. Should he not, however, embrace Christianity, still there is one good result, Christianity has become much more extensively known: The disposition he has shewn to embrace it, has made it talked about, and enquired about by persons far and near. And who can tell what may be the result of this diffusion of knowledge in days to come? Let us hope and pray.

The church continues peaceful, and I would hope generally prosperous. The schools also are going on as usual.

As to myself, I am on the whole better in health, though very weak, and with no appetite. The hot season was very trying, but it is now past, and the rains have commenced, which have cooled us a little. For a succession of days and nights, I got nothing like continued sleep, but lay almost continually on the hard floor of my room, that being the coolest place; and several times I had to go out in the night, and seek relief by lying in the open air. Truly, I never understood till then, the comfort of the prospect held out to us of a land where the sun doth not light on them, nor any heat. The cholera morbus was raging in every direction, and cutting off its hundreds and thousands. Many Europeans also have fallen victims to its ravages, and some too of the most useful and pious of the land. God be merciful to this dark and benighted portion of the earth!

* See our Number for January, p. 42.

DIGAH.

In our last number, we inserted a letter from Mr. Burton, our much esteemed and highly useful Missionary at this station, in which he referred to the injurious effects of the climate on the constitution of Europeans, and the repeated attacks of illness he had himself experienced. Little did the compiler suppose, while that article was proceeding to the press, that his valued friend had been again attacked by disease, which was no more to be rebuked by the great Arbiter of life and death, but was to prove the means of conveying him to that serene and blissful region, where *the inhabitant shall no more say, I am sick; neither shall the sun light on them, nor any heat.* Such, however, is the mournful intelligence we have now to communicate. Mr. Burton became much indisposed on the 22d August last, on which day he addressed a brief letter to Mr. Dyer on matters of business, and we learn from the "Calcutta Government Gazette," that he expired about a fortnight after at Bankipore, near Patna. As yet, we have received the painful tidings through no other channel; but there seems no reason whatever to question the accuracy of the report, which is couched, as our readers will perceive, in terms alike honourable to the dear deceased Missionary, and the unknown party by whom it was communicated to the paper we have mentioned.*

Died, at Bankipore, Sept. 6, after an illness of sixteen days, the Rev. R. Burton, of Digah, (of the Baptist Missionary Society) in the 32d year of his age. Highly gifted for the arduous duties particularly required of him, he pursued them with zeal, devout perseverance, and success. Kind, benevolent, and charitable, he soon acquired the

esteem and affection of all who had opportunities of knowing him and appreciating his worth, and the enviable cheerfulness of disposition nature had bestowed on him, he diffused among those around him. It will be consolatory to his friends far away to know, that as in life he was beloved, so in death he is lamented, by those who enjoyed the happiness of his society, and who will long grieve at the early termination of his useful and beneficent career. Numbers followed his honoured remains to the grave, and those to whom he taught and expounded the truths of our blessed religion, testified their attachment to the pastor and the friend, and their respect to his memory, by insisting on bearing the corpse the whole way, a distance of two miles. "Blessed are the dead that die in the Lord."

Mr. Burton had been nearly nine years in the missionary field, having left England for Sumatra, in company with Mr. Evans, at the close of 1819. He was called to resign his excellent partner to the stroke of death in April 1826. Two children survive, not yet of an age fully to appreciate the affecting loss they have sustained. They were brought to this country by Mrs. Rowe, soon after the lamented decease of their mother. May the Father of the fatherless be their Protector and Guide!

SEWRY (BEERBHOOM).

Extract of a letter from Mr. Williamson to Mr. Dyer, dated May 6, 1828:—

The new village I am endeavouring to establish, will, I hope in the end, be productive of good. In the meantime, however, the expense of clearing the adjoining ground, and providing a sufficient supply of water, as well as building, &c. is almost greater than I can bear. It is intended chiefly for the relief of indigent Christians, but may also prove an asylum to inquirers, who, through fear of persecution, feel themselves unable to make a public profession of Christianity. Besides a young man formerly mentioned, who joined us about two years ago, and of the sincerity of whose profession I have still a favourable opinion, some other persons have this year come among us, and brought with them six children, who are all put to school with our

* Since this account was sent to the press, other letters have arrived, from which we shall give extracts in our next.

other Christian children. May the spirit of grace, through the means of grace, speedily take possession of their hearts! Though the parents are, generally speaking, less hopeful than the children, yet one appears very susceptible of instruction. The young man who has been with us a longer period, is already pretty well acquainted with the principles of Christianity, and serious too, yet I do not feel myself authorized to baptize him without more satisfactory evidence of his conversion. I may here mention, that I had the pleasure some months ago of administering the ordinance to a female, at present the widow of one of our late preachers of the Gospel. She was brought up in Hindooism, but is now, I hope, a true follower of Christ. Besides those abovementioned, as having come among us, one or two others, chiefly indigent persons, have proposed giving up caste, on a promise of support; but supposing their chief aim to be that of a comfortable maintenance, I have hitherto dismissed all such, conceiving it my duty to countenance serious inquirers only.

SUMATRA.

The following communication from Mr. N. Ward, will shew that he has not yet quitted Padang, being exceedingly anxious, before he does so, to complete the Malayan version of the New Testament, on which he has for some time been engaged. Mr. Bruckner has reached Bengal, where he will enjoy much greater facilities than before, for completing the important work which has so long occupied his attention.

Padang, Sept. 6, 1828.

Yours of October last, conveying the resolutions of the Society in regard to the Mission on this coast, did not reach me until about three weeks ago. The substance of what relates to myself, however, was received some months previously, through the kindness of Mr. Evans, and I transmitted my wishes on the subject by the Padang, which vessel I doubt not ere now has reached her destination. For the present, I can do nothing more than repeat what I then said, trusting both yourself and the Society will have the indulgence to accede to my request.

You will, I suppose, have heard of Mr. Bruckner's intention to proceed to Bengal. I received a letter from him a few months ago, saying he had been invited round by the Serampore brethren, for the purpose of

printing his Javan version, in which he has had the offer of their assistance. He had in view to proceed thither by the first opportunity, intending to join me here when that work should be completed. I shall not, however, omit to convey to him your sentiments on an early occasion, and shall recommend him to remain in Bengal until he hears further from you. He is a man of ardent piety and sound judgment, but diffident and unassuming, and accustomed to seclusion; and I should, on the whole, think he might be employed most usefully in Bengal, where I doubt not his extensive knowledge of the Javanese, and the affinity that language bears to those of India, would soon lead him to an efficient acquaintance with any of the latter which it might be his lot to labour in. He is, moreover, a man of economical habits, and thoroughly imbued with the missionary spirit; and he would, I have reason to think, be found quite an acquisition in the cause amongst the natives.

I have nothing of importance to add for the present, my own occupations continuing as usual. The first rough version of the New Testament will, I trust, be finished by the close of the year.

BELIZE.

In a letter lately received from our friend Mr. Bourn, and dated Nov. 12, last, he adverts to some impediments in the way of his Christian labours, and remarks at the close—

Amidst every thing discouraging, I am happy to say that I have enjoyed a considerable degree of the divine presence in my labours, and I desire above every thing to have my whole heart in perfect conformity to God. Things are encouraging in other respects, the congregation has increased, and the attention is good; several we have reason to think are wrought upon, and some have proposed themselves for baptism. Our Sabbath school has increased; 76 were present the Sabbath before last, and 67 last Sabbath. These keep Mrs. B., myself, and two of our coloured male members employed about three hours on the Sabbath, besides the three other services. I have been actively engaged as usual during the week, in my pastoral visits and in visiting the sick, besides preaching at four different times and places, and exhorting from house to house, excepting one week, when I was wholly laid aside from a circumstance which nearly cost me my life. I was mounting a horse, to go through some water, when the animal reared, got past his balance, and

came over upon his back, with me under him. As the chief weight had come upon my chest, and I was bruised internally, I found it necessary to be bled and take some medicine, but no bone or blood vessel was broken. I have been led with gratitude to admire the preserving goodness of God. This circumstance took place about three weeks ago. At present I feel out of health, with a violent headach, and symptoms of fever, so that it is with difficulty I write this letter, and expect immediately to take medicine. Mrs. B.'s health is much more established than it has been; she was under the necessity of relinquishing her school, but has again resumed it, and has at present fifteen scholars, and has the prospect of others. This will turn in something to the Mission."

BURMAH.

AMERICAN BAPTIST MISSIONS.

The following particulars respecting the proceedings of our brethren employed in this important mission, are for the most part extracted from American publications lately received, and which bring up the history of their operations to the early part of 1828.

Messrs. Judson, Wade, and Boardman, have removed to Manlaming, about twenty miles from Amherst, up the river Mortaban. The cause of their removal was, that Sir Archibald Campbell having left Amherst, and made Maulaming the metropolis of the possessions ceded by the Burmese to the British, the former place was falling greatly into decay, and the latter becoming the principal resort of the natives, and of course a more eligible station for missionary operations.

Dr. Judson having completed the version of his translation of the New Testament, is now translating the Old Testament also into the Burman language. He is likewise engaged with brethren Wade and Boardman in preaching the Gospel to the poor benighted heathen in that land.

One of the Burmese converts, Mah Menlay, was removed by death in the early part of last September. A missionary who attended her during her sickness and death, thus writes:—"When her will was written, she said, 'Now I have done with worldly things.' She does not express a doubt that her name is written in heaven, and that she is hastening to a blissful immortality. She suffers considerable pain with much pati-

ence; and in order to fortify her mind, often compares her sufferings to those of her divine Master. You would be delighted to hear her now and then talk of entering heaven, and of meeting Mrs. Judson and other pious friends. The other day, after having dwelt for some time on the delightful subject, and mentioned the names of all the friends she should rejoice to meet, not omitting her dear little Maria, she stopped short and exclaimed, 'But first of all I shall hasten to where my Saviour sits, and fall down and worship and adore him, for his great love in sending the teachers to shew me the way to heaven.'"

Two new converts, Mounng Dwah and Mah Alah, were baptized about the middle of January last. There are some hopeful inquirers, and the prospects are truly cheering.

Mounng Ing, the native Burman preacher, is still itinerating and preaching among his countrymen, and appears to be truly devoted to his work. Many listen with attention, and some have manifested a conviction of the truth of the Gospel which he is publishing.

A more detailed account of the baptism of Mounng Dwah and Mah Alah, is given in the following extract of a letter from Mrs. Boardman to a female friend in New York, dated Jan. 25, 1828:—

About a week since we enjoyed the pleasing privilege of seeing two, who were once idolaters, following our dear Redeemer into the watery grave. One of these persons is Mounng Dwah, the husband of Mah Doke, a faithful and devoted disciple of Jesus. For years she wept, and mourned, and prayed, over her unbelieving husband. But her prayer of faith is answered, and she is filled with gratitude and joy. Tears flow down her cheeks while she speaks of the glorious change in her husband; she says the most ardent desire of her heart is gratified, and she can never again distrust the mercy and faithfulness of her God. We have in Mounng Dwah, a striking example of the blessed influence of our holy religion; he was formerly unyielding, obstinate, and even unkind to such a degree, as to cause his wife and the native Christians much anxiety and grief. Now he is submissive and humble, like the spirit of him who was "meek and lowly in mind." He is a man of respectability, of good sense, and is unwearied in his efforts to do good among his countrymen. Mah Alah, the other person who received baptism, is a widow, and lives in the family of Mounng Dwah and Mah Doke, at a short

distance from our dwelling; she possesses good mental abilities, and is well able to exert a considerable influence. It is but recently that her mind has become fully decided in favour of Christianity, but her views of Christian doctrine are remarkably correct. She is apparently sincere and hearty in her attachment to the blessed cause she has espoused. Her whole soul seems intent upon doing good. "O," says she, "I want not earthly property, I wish not for silver or gold, or any worldly goods, but I long to be freed from sin, and to see these poor deluded votaries of Gaudama worshipping the eternal God."

We have now only two of the native female Christians with us. Some of those who have been brought to the knowledge of the truth in Burmah, have entered upon their glorious rest in the bosom of Jesus. Some are wandering in despotie Burmah, destitute of the means of grace, without one Christian friend to encourage their fainting hearts, or strengthen their decaying faith.

One who was baptized at Amherst still resides there, on account of her husband's unwillingness to remove to this place. She is exceedingly distressed at being separated from the native Christians and the missionaries, and at being denied the precious privilege of attending upon the ordinances of God's house. She lives in the midst of noise and confusion, at some distance from the old mission house in Amherst. We hear that on Lord's day she visits the deserted mansion, wanders around it sad and alone, and then calls her children, and a few persons who were formerly in the habit of hearing the gospel, and retires with them to a solitary place, and endeavours to recommend to their attention the religion of the blessed Saviour. Mrs. Wade and myself hold a female prayer meeting once a week with the Christian sisters, and feel greatly encouraged and supported by witnessing their fervent piety. O my dear Mrs. C. I feel greatly reproved by their example, and the spirit they manifest; they go from house to house among their neighbours, telling of the dying love of Jesus; and though what they say is disregarded, and frequently treated with contempt, yet they are not discouraged, but say, still there is hope; we were once dark and stupid like them—we were once unwilling to hear the

gospel, as they are, but through the grace of God our minds were enlightened, and God is the same merciful and gracious being that he then was, and can bring them to love the truth, as we trust he has brought us.

Several persons appear to be examining the Christian religion, and there is one person of whom we have gained evidence of piety, who will probably soon be baptized. Our schools begin to wear a very interesting aspect. The Female Boarding School, the labours of which Mrs. Wade and myself divide, contains fifteen scholars. Mr. Boardman has just commenced a boys' boarding school. We have now six boys; two of them are the adopted children of Mah-men-la; she had taught the eldest to read, and he has dictated a few lines to send to his benefactors in America.

A circumstance was mentioned at one of the monthly meetings in Boston, very honourable to Dr. Judson, as affording gratifying evidence both of the estimation in which he was held, and of his own disinterestedness. He had recently received, in presents from inhabitants of Ava, and as pay for services to the British Government as interpreter, the sum of 4000 dollars, all of which he placed to the credit of the Society.

We are much concerned to add, that recent accounts from Bengal, announce the death of Dr. Price, the coadjutor of Dr. Judson in the Burmese mission. He had been affected, for some time, by pulmonary consumption, and expired at Ava, leaving three infant children in Calcutta, who are thus cast, as helpless orphans, on the care of Providence. The precise date of this afflictive event is not mentioned.

*Contributions received on account of the Baptist Missionary Society,
from February 20, to March 20, 1829, not including individual
Subscriptions.*

FOR THE MISSION.		£	s.	d.
Mitcham, Collected by Mrs. Pratt		2	12	0
Fenny Stratford, by Mr. Harris :—				
Subscriptions	6	10	0	
Sunday School Children, (for Schools)	0	16	9	
Ditto, at Great Brickhill, (for ditto)	4	13	3	
			12	0 0
Oxfordshire Auxiliary, by Mr. Samuel Huckvale, Treasurer :—				
Cirencester (additional)	0	15	0	
Ensham	2	15	6	
			3	10 6
Weymouth, Subscriptions, by Rev. James Hoby	13	0	9	
Edinburgh Auxiliary Society, by Mr. Dickie, Secretary	20	0	0	
Essex Auxiliary :—Loughton Missionary Association	4	18	6	
Bilderston, Contributions, by Mr. James Osborn	2	2	0	
Cardiff, Contributions by Rev. Wm. Jones (Female Schools £15)	24	16	6	
St. Albans, Subscriptions, Collection, and Missionary Boxes, by Rev. W. Upton	23	6	1	
Huddersfield, Subscriptions, by Mrs. Willett (Female Education £20)	32	0	0	
An Old Right Hand, by W. Burls, Esq. (West India Fund)	1	0	0	
The following kind donations have been forwarded to the Mission House, in consequence of the appeal in our last Number for aid to send out Missionaries to Jamaica :—				
A. P. Liverpool	100	0	0	
W. L. Smith, Esq.	5	0	0	

TO CORRESPONDENTS.

A parcel of Evangelical Magazines has been received from a Friend at Greenwich, by Mr. Tosswill ; and also a parcel of Tracts from H. M.

Friends who may have any money in hand on account of the Society, are earnestly requested to forward the same to the Mission House without delay.

The package from Coventry duly arrived, and our worthy Friend may rest assured that his commissions are executed cheerfully, and with as much promptitude as their nature and the pressure of other business will allow.

The package for Jamaica from Lymington, should be forwarded to the Mission House, and to prevent mistakes, it should be stated on the direction from whence it came. The other subject mentioned by J. M. shall receive the best attention of the Editor.